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# Panjab Notes and Queries,

## A MONTHLY PERIODICAL,

*DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.*


EDITED BY

CAPTAIN R. C. TEMPLE, *F.R.G.S., M.R.A.S., M.A.I., &c.,*

BENGAL STAFF CORPS.


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VOL. III.

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# Panjab Notes & Queries.

*A MONTHLY PERIODICAL.*

VOL. III.] OCTOBER 1885. [No. 25.

## RELIGION.

1. **Non-Brahmanic Hinduism in the Himalayas—Chelas.**—(See Vol. II, note 1046). The following are some peculiarities which, though they vary somewhat in different localities, are common to nearly all the *Deotás* of the hills. The first of these is, that the priests are very seldom orthodox Bráhmans. They often call themselves "Bráhmans of this country." But they are people of the tribe or district, and do not belong to any of the recognized Brahmanical families. They know little or nothing of the Brahmanical scriptures or ceremonies; are held in little estimation beyond their own neighbourhood or tribe; and, in many places, intermarry with other castes. Such men are, of course, not acknowledged by the orthodox Bráhmans; they are probably descendants of the priests of the aboriginal tribes, who have gradually assumed Brahmanical rank. In other cases the priests are of various castes and tribes, and do not pretend to be Bráhmans.

The temple of each *Deotá*, whether a Bráhman is attached to it or not, has a priest or seer, who is called the *chelá*. This office, which has some resemblance to that of the Hebrew prophets, is sometimes hereditary and sometimes elective. The *chelá* is sometimes one of the so-called Bráhmans of the country, but never an orthodox Bráhman. There may be no Bráhman, orthodox or local, but no *Deotá* is without a *chelá*. Where there is a Bráhman priest the *chelá* appears to be a coadjutor and not a subordinate. In fact, he seems to represent the ancient priest. The *chelá* generally belongs to one of the higher castes; but he not unfrequently belongs to one of the low castes, or to one of the outcaste aboriginal tribes; and this even when acting as coadjutor to an orthodox Bráhman. In any case, however, the *chelá* is the mouthpiece and inspired representative of the *Deotá*. At the great temple of Siva at Barmor, although the priests are now orthodox Bráhmans, the *chelá* belongs to the outcaste Kolí tribe. The Kolís are the aborigines of that part of the country, and to them, no doubt, the original temple belonged. Occasionally, as in this instance, a *chelá* is to be found attached to an orthodox Brahmanical temple, but only where it has supplanted one of the old *Deotás*.

The existence of a *chelá* in the sense in which the term is used in these hills, is quite opposed to the Brahmanical system. According to the orthodox doctrine, the public worship of the gods can be conducted by none but Bráhmans. In the worship of these outcaste *Deotás*, on the contrary, the presence of a Bráhman is not required, but that of the *chelá* is essential. The latter becomes inspired or possessed by the *Deotá;* and a sacrifice is incomplete and useless without him. At sacrifices the Bráhman repeats Sanskrit texts, if he knows any, and incenses the *chelá* while in the state of sacred frenzy. But it is the *chelá* who gasps out the commands of the *Deotá* as he shivers and writhes under the divine afflatus and the vigorous application of the *sungal* or iron scourge.

Whether the *chelá's* frenzy is always genuine or not may be doubtful, but there can be no doubt as to the earnestness of the worshippers. I have seen a fine athletic young man use the *sungal* so energetically to his own back and shoulders, that the blood ran down in streams, and the punishment was most severe. This scourge is a formidable instrument. It is somewhat like the old cat-o'-nine-tails in shape, but has only five tails, and is made entirely of iron. Each tail is formed of three links, and is terminated by a sharp lancet-shaped blade. The weight of a *sungal* varies from two to ten pounds.

A few years ago I was invited by one of the headmen of the Gaddí tribe in the Rávi valley to a great sacrifice, which was to be offered to the snake-god Kailang Nág. The object of the sacrifice was to ensure fine weather for the sowing. I arrived at the temple early, as I wished to see the preliminary arrangements, and was much amused at the rather niggardly way in which the assembled villagers subscribed the necessary sum for the purchase of the victim. After some time an old woman stood up, and made a vigorous speech, asking the men how they could expect any favour from the *Deotá* when they contributed so grudgingly. This soon produced the requisite amount; and a man was sent to buy a sheep.

The men then sat round in a circle near the temple, and the women sat by themselves at a little distance. The music struck up, and some of the men and boys began to dance, the *chelá* amongst them. After a time the music became wilder and the dance more energetic. The *chelá* then produced the *sungal*, and, stripping to the waist, applied it to his own back and shoulders, amid shouts from the spectators of "*Kailang Mahárájkí jai:* victory to the Great King Kailang." An orthodox Bráhman, attached to the temple, burned incense and repeated *mantrás*. At length all being ready, the head of the victim was struck off with an axe. The body was then lifted up by several men, and the *chelá* seizing upon it like a tiger, drank the blood as it spouted from the neck. When all the blood had been sucked from the carcass, it was thrown upon the ground amidst yells and shouts of "*Kailang Mahárájkí jai!*" The dancing was then renewed, and became more violent until after many contortions the *chelá* gasped out that the *Deotá* accepted the sacrifice, and that the season would be favorable. This was received with renewed shouts, and the *chelá* sank down upon the ground in a state of exhaustion. Water was poured over him, and he was vigorously fanned until he showed signs of revival. The assembly then began to disperse. The fierce excitement of the people and the wild frenzy of the *chelá* as he flogged himself with the *sungal*, and as, like a beast of prey, he sucked the blood of the victim, made up a scene not easily forgotten. The office of *chelá*, the use of the *sungal*, and other rites, which no doubt originally belonged to the *Deotás* of the aboriginal tribes, have now extended to other divinities of later date. In fact, they are now universal in the Panjáb Himálayas, except in connection with orthodox Brahmanical temples. Even Siddh (*i.e.*, Buddha) and the demi-god Gúgá (see *Legends of the Panjáb*, Vol. I, p. 121), have their *chelás*, as also has one shrine at least of the Musalmán Saint Lakh Dátá (*i. e.*, Sakhí Sarwar—see *Legends of the Panjáb*, Vol. I, p. 66).

To most of the temples of the hill *Deotás* musicians are attached, and receive a share of the offerings.—*C. F. Oldham.*

[Reprinted from *Contemporary Review*.—ED.].

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**2. A Hymn of Baba Nanak.—**

I.

*Motí tá mandar úsre, ratnín tá hoe jaráú,*
*Kastúr kungú agar chandan lip, áwe cháú ;*
*Mat dekh bhúlan wisre, Terá chit na áwe náún !*
*Har bin jiá jat bal jáú !*

II.

*Main apná gur púchh dekhiá, áwar náhín tháún.*
*Dhartí tán hire lál jartí, palangh lál jaráú,*
*Mohní mukhmaní sohái kare, rang pasáú ;*
*Mat dekh bhúlan wisre, Terá chit ná áwe náún !*

III.

*Sidh howán, sidh lain ; ridh akhán áú,*
*Gupat pargat hoi, baisán log rákhen bháú ;*
*Mat dekh bhúlan wisre, Terá chit ná áwe náún !*

IV.

*Sultán howán, mel lashkar, takht rákhán páún ;*
*Hukam hásal, karín baithá ; (Nának sab wáú).*
*Mat dekh bhúlan wisre, Terá chit ná áwe náún !*

I.

Were a mansion of pearls erected for me,
Were it studded with gems ;
Perfumed with musk and choicest sandal wood, and painted with brightest colours to give the highest delight ;
May it not be that on beholding it I should forget Thee, and Thy name escape from my memory !
Without God my soul burns !

II.

I have learnt from my teacher that there is no other shelter than Thou.
Were the earth to be studded with diamonds and rubies, and my couch to be similarly adorned.
And were gaily-decked women to shed lustre and enhance the pleasures of the scene ;
May it not be that on beholding them I should forget Thee, and Thy name escape from my memory !

III.

Were I to become a thaumaturge and perform the miracles which are his ; and were I to hold sway over the wealth of the universe ;
Could I disappear and appear at pleasure ; and were I to be caressed by the world ;
May it not be that on beholding this I should forget Thee, and Thy name escape from my memory !

IV.

Were I to become a monarch on my throne and to command an army ;
Were I to be absolute and able to levy unlimited tribute ; (O Nának, all this world is folly) !
May it not be that on beholding this I should forget Thee, and Thy name escape from my memory !—*M. Macauliffe.*

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**3. Prayers for the Dead—Musalmans.—** When an ordinary Musalmán dies, carpets are spread outside his house, on which his relatives assemble and sit—old and young, great and small, male and female—repeating the creed : this they do 150,000 times between them. The tale of the repetition is kept thus :—Ten *sers* of pulse

are bought and collected together, and the heap conventionally contains 150,000 peas. The party takes them up by handfuls, and at each repetition puts down one pea, and so on till the heap is exhausted. The pulse is then distributed among the youngsters of the party, to be made up into delicacies of all sorts.—*R. C. Temple.*

**4. The Mulla of Manki—Tobacco.**—(Compare Vol. II, note 787). A very important religious decision (*fatwá*) on the subject of tobacco and snuff has recently been given by Muhammadan Divines assembled together at Saidú in Swát, under the shadow of the great *ziárat* (shrine) of the late Akhúnd.

For the last two or three years the Muhammadans of Northern and Eastern Afghanistan have been much vexed by the persistency of the Mánkí Mulla in anathematizing all those who in any way use tobacco and snuff, declining to read the burial service over them when dead, and declaring their marriage null and void, as they had become infidels (*Káfirs*). The Asotá Mulla has, on the contrary, given it as his opinion that whilst such things were to be avoided, the use of them could in no way debar a man from religious privileges.

Recriminations between these learned divines increasing, it was decided that the matter should be settled by a public dispute at the shrine of the late Akhúnd, and in the presence of his sons. The Mánkí Mulla had as his supporters the Sarband Mulla, the Hazárkháni Mulla, and the Qází of Parmúlí, and the Asotá Mulla had the Utmánzai Mulla, the Mían Sáhib of Gújar Garhí, and the Sáhibzáda of Qáziábád as his. The two sons of the late Akhúnd Mulla Nazbu'ddín of Kábul, five *mullas* from Swát and four from Banér, together with others from Ghazní and Kandahár, acted as judges (*munsifs*).

After sitting about thirteen days and listening to the arguments on either side, it was decided that whilst (1) tobacco and snuff were not absolutely forbidden (*qatí harám*) in Islám, they should be looked upon as *makrúh*, and should be discouraged, and (2) that the Mánkí Mulla's anathemas could not be endorsed or tolerated even for a moment.

The latter became very angry and retired in a rage, doing his best to excite his followers to resist the decision by force of arms; but this was fortunately averted by its being represented that the British Government would punish most severely any village beyond the Frontier where violence, intolerance or oppression should be used on any of its subjects.

The decision has given very general satisfaction.—*W. Jukes.*

**5. Rishikes—Prahlada—A Hill of Penance.**—There is a hill called Rishikes, in the Tehrí State, near Masúrí, where Prahláda, after a reign of 31,000 years, is said to have done penance (*tap kiyá*). It is said that his *háwan* or offerings are still to be found on the hill in question, in the shape of quantities of burnt rice. Can any one give details?—*W. J. D'Gruyther.*

**6. Religious quarrels—Hindus and Muhammadans.**—(Compare Vol. I, note 1004). Muhammadans in Derá Ghází Khán will often hang up a cow's bones over a well to prevent Hindús from drawing water or bathing. Hindús will retaliate by fouling a Muhammadan's well with the skin, hair or bones of a pig.—*A. Jukes.*

**7. Mehtar Ilyas—Khwaja Khizar.**—Mehtar Ilyás (Elias) and Khwájá Khizar are said to be prophets who will live to the Day of Judgment. The latter is the tutelary saint of sailors and boatmen, and the former presides over the jungles to guide travellers who lose their way.—*Ghulám Hussain Khán.*

## SOCIAL CUSTOMS.

**8. Harvest Ceremonies—Central Provinces.**—Mr. C. A. Elliot, in his *Hoshangábád Settlement Report*, p. 178, states as follows:—"When the reaping is nearly done, about a *bisvá*, say a rood, of land of corn is left standing in the cultivator's last field, and the reapers rest a little. Then they rush at this *bisvá*, tear it up, and cast it into the air, shouting victory to Omkár Maháráj, or Jhámájí, or Rámjí Dás, &c., according to their respective persuasions. A sheaf is made up of this corn, tied to a bamboo, and stuck up in the last harvest cart, and carried home in triumph. It is fastened up in the treshing-floor to a tree, or to the cattle shed, where its services are essential in averting the evil-eye."

This is curiously analogous to some English rural customs. Henderson, *Folklore of the Northern Counties*, p. 87, remarks:—"In the North of England when the sickle is laid down and the last sheaf of golden corn set on end, it is said they have got the kern." The reapers announce the fact by loud shouting, and an image is at once hoisted on a pole, and given in charge of the tallest and strongest man of the party. The image is crowned with wheat ears, and dressed up in gay finery—a white frock and coloured ribbons being its conventional attire. The whole group circle round the harvest queen or "kern" baby, courtesying to her, and dancing and singing: and thus they proceed to the farmer's barn, where they set the image up on high as the presiding goddess of their revels, and proceed to

do justice to the harvest supper. Again (p. 89, note) he remarks :—" Through Devonshire the reapers leave a bunch of corn which they call a 'neck,' to be afterwards tied up with ribbons and flowers, and hung up in the barn." Several similar ceremonies are noted in Brand, *Observations* [Ed. Chatto and Windus], under the head of " Harvest Home," p. 300, *ff.*—*William Crooke.*

**9. Opprobrious names—Bombay.**—(See Vol. I, notes 219, 447 ; and Vol. II, notes 562, 665). In Bombay to avert the machinations of evil spirits, boys are given female names, and such names as Dhondú, a stone; kachárá, sweepings; Bhíkú, beggar.—*K. Raghunáthjí.*

**10. Marriages of first-born Children—Bombay Hindus.**—The marriage of a first-born (*jesth*) child may not take place in the month of Jesth (May-June).—*K. Raghunáthjí.*

**11. Origin of Exogamic Laws.**—On the paper of the Tharus and Bogshas of Upper India, which Mr. Nesfield has contributed to the number of the *Calcutta Review* for January 1885, adds one more to the number of instances which are now generally held to prove the view first started by the late Mr. McLellan: that in most early societies, separate marriage was unknown, and that the women of the tribe were the common property of all members of it. The only way by which a man could obtain a wife of his own, therefore, was by purchasing or capturing a woman of another tribe; and hence arose the custom of exogamy which, in later days of separate marriages, has compelled the men to seek brides outside the limits of their tribe or family, as the case might be. Following up this train of reasoning, Mr. Nesfield has suggested that the origin of the custom of child betrothal among the Hindus is really to be found in the horror in which a people emerging upon civilization would naturally hold the practice of communion of wives, and in the desire to prevent such an occurrence in the case of their daughters. The suggestion seems exceedingly probable. Of course, there are formal sanctions of the custom, both social and religious, which would seem to indicate another origin. But these have probably grown up *ex post facto;* and the real reasons upon which the practice is based, must be sought for deeper in the original constitution of early Aryan societies.

**12. Social uses of trees—Berars.**—Tree worship is also prevalent, as well as the use of trees in worship. The *Pípal* tree as being the abode of the Munjá spirit is worshipped every Sunday evening; the *Umbar*, the sacred Basíl, the Margosa, and the *Bel* tree are sometimes the objects of daily worship; *Bel* leaves, with rice grains, sandal ointment and flowers are offered to Mahádeo every day before the morning meal is eaten. The *Shámí* tree and the *Agará* are worshipped at the Dasahrá festival; the *Palás* is worshipped by Kunbís on the Polá holiday, as also by Bráhmans on the Palsulá. Women come to the *Awalí* tree in November (Kártik Sudí 14), and they pray before the Banyan tree for the long life of their husbands in June (Wadsavitrí : Jeshth Sudí 12). The widespread custom of tying rags to certain trees is often met with in Berar. " If you present a rag in season, you may chance to get good clothes is a well known proverb." The Vaishnavas commence their marriage season by wedding Ráma Krishna to the holy Basil; the dividing cloth is tied between the idol and the plant, *mantrás* are solemnly repeated, and the marriage season is inaugurated (Kartik Sudí 12). Somewhat analogous is the case in which an unmarried man, who can only contract a *lagáná* or regular marriage, wishes to marry a widow, who having once been married can only go through the *pát* or inferior ceremony. The man is married to the swallow-wort plant, and the difficulty is thus got over ; a ring or a pitcher is sometimes substituted for the plant. In the marriage ceremony the same reverence is shown. When the day is fixed the village *josí* (astrologer) is consulted as to the sacred twigs which are needed. He generally specifies five : the mango, *shámí*, *jambul*, *apatá*, and swallow-wort; and he names also the man who is to cut them down. The trees are worshipped, a twig is cut from each, and sometimes a feast is given before returning home. In the bride's house they are placed in a chátí (earthen pot), around the mouth of which is bound a strip of yellow cloth torn from a woman's bodice; they are subsequently worshipped at the *deokundí* ceremony. After death, too, when the corpse has been washed, dressed, and anointed, the arrangement of the body is not complete until a sprig of holy Basil has been placed in the dead man's mouth or ear.

**13. Process of Caste Disruption—Dehli Chamars—Panchayats.**—Among the Chamárs of Delhí, during the famine of 1877-78 and the years immediately following, there was a considerable movement towards Christianity, and large numbers were baptised. They were not segregated from their neighbours, but it became apparent that they were in danger of becoming almost undistinguishable from those around them. It was only a small minority who had been in any real way sensibly affected by their Christianity, the rest remaining in full fellowship with their caste, sharing in its feasts, and otherwise adhering to the old ceremonies of births, marriages, deaths, &c. Hence the experiment of segregation in a modified form was

resolved upon. Daryáganj was selected as a suitable spot for the new settlement, a little square containing eight houses was built, and any Christians who expressed a desire to live in a Christian fashion were allowed to rent them, engaging to fulfil the following three conditions:—(1) to observe Sunday as a day of rest; (2) to use Christian rites exclusively at marriages, burials, &c.; and (3) to abstain from the use of *charas*, a drug resembling opium in its effects. All the houses were tenanted in the course of a few weeks, but before long troubles and bickerings arose from the very position in which these families were now placed. They had committed themselves, to a certain extent, to definitely Christian habits, but there had been no severance between them and their caste-fellows, and they were still invited to their festivals and rites. A constant occasion of dissension was the uncertainty as to what consistency required of them, as to which each was inclined to be liberal in his own case, but somewhat rigid as to the obligations of his neighbours. The collapse of the settlement appeared to be imminent, when one of their number suggested that the right course was to take another forward step, and definitely break off their connection with their old brotherhood. The step demanded a good deal of courage and decision upon the part of all, and in the case of the *chaudhrí* or head-man, a considerable sacrifice, as his grandfather had purchased that hereditary office at a cost of seven or eight hundred rupees. It is, therefore, not surprising to learn that the proposal was coldly received. Yet it was not dropped, but was for several days the subject of much debate, and it was while left to their own counsels that they resolved to convene a meeting of their community, and there renounce all further allegiance to it. Messengers were despatched to summon those whose attendance was necessary. The Chamárs are divided into three *báwans*—a name indicating the original number (52) of representatives in each who would compose the tribunal for the settlement of disputes. In this instance the members of only one *báwan* were summoned, and these numbered some 250. The time of meeting was midnight. It did not take place without strenuous opposition on the part of some of the Christians of the district, who saw plainly enough the natural consequences of such a step as was contemplated, *viz.*, that it would assuredly lead to their being, sooner or later, called upon to choose between living as Christians or as Chamárs. The missionaries had themselves carefully considered the question in all its bearings, and were fully alive to the risk of sanctioning this step on the part of a few, since it might, and probably would, lead to retaliatory measures on the part of the Chamárs who might call upon all their Christian caste-fellows to choose between their caste and their religion, and sever from themselves all who pronounced for holding fast to their Christianity. But they felt that, though the risk was considerable, anything was better than the prevailing indecision and compromise. So, on the appointed night (the Daryáganj *basti* being the place of meeting) the mission clergy went down just before midnight to watch events. There was no moon, and the little court-yard was lighted only by "glims" of the very feeblest nature, so it took some time to ascertain the exact position of affairs.

Some 200 of the Chamárs had already arrived and were sitting together, while the Christians—these consisting chiefly of the families of the *basti*, the catechists, readers, etc., of the Mission, and a few other Christians from other districts—were massed together a little apart. Various preliminaries had to be got through before the business could begin in earnest. The first thing was to send and insist on the attendance of some few men, who were, for the most part, the Christians who had tried to frustrate the meeting altogether, but having failed in this, had determined at any rate to keep clear of it themselves. Two or three brothers were despatched to the abode of each, and insisted doubtless by most fraternal, but evidently by sufficiently cogent arguments, on the necessity of their attendance. They came in one by one sheepishly enough. Then nothing in the way of formal deliberation could be entered on till refreshments, consisting of some very simple kind of *sharbat*, had been served round to all assembled. Nothing is done in a hurry in this country, and the present proceeding was no exception to the rule. Suffice it, however, that by about 1-30 or perhaps a little later the ball was really opened.

[*To be continued.*—ED.].

## FOLKLORE.

14. **Tesu—Legend.**—(See Vol. II, note 742). The legend of Tesú Rái is as follows:—He was a Chauhán Rájpút and a great warrior of the days of the *Mahábhárata*. He was called in to witness the great battle between the Pándavas and the Kauravas, on condition that he helped whichever side first violated the rules of war. He had three arrows. One arrow could point out the vulnerable spot in each warrior, the second could pierce, and the third Tesú was to keep. The Pándavas finding that such a warrior was coming to look on with such an object, devised a method of killing him. Knowing that he was a very generous man, a Bráhman was sent to him to beg his head from him. The warrior, as in duty bound, promised the Bráhman whatever he might crave. The Bráhman begged his head. Tesú Rái gave

it up, but Krishna knowing his anxiety to be present at the battle, made his head conscious of what was going on, and so it was present there stuck on the three arrows. The effigy of Tesú is still carried about in this manner. Whenever the Pándavas violated the rules of war, which they did often, the head would jump up and down on the arrows.—*Kakku Mall.*

15. **Legend—Brush-wood and Stone Cairns.**—(See Vol. II, note 802). These are common in the bár (jungle) between Lahore and Multán. They are sacred to Pír Chishtí. I am told that in Kángrá stone cairns are dedicated to one Gwálú, whose legend runs thus :—One day this holy man was sitting on a lofty mountain, near Baroh, and seeing a bridal procession coming along a road, he said to the bride—"*Wár barárí, pár barárí; lál gunduwe-wálí merí lárí:* Thorns on this side, thorns on the other, she who wears the red veil is my wife." The bridegroom said to him—"Jump down here, and you shall have your bride." Gwálú at once jumped down, and was killed. The bride got out of her palanquin, took the deceased's head in her lap, and said to the bridegroom—"You gave me to him; I burn on the funeral pile with him." This determination she carried out. Cairns were erected in memory of the bravery of Gwálú, and exist to this day.—*M. Millett.*

[It would be interesting to ascertain which of the Chishtí Saints is referred to herein as Pír Chishtí.—Ed.].

16. **Combs—Luck—Oudh.**—It is unlucky to comb the hair with a comb having broken teeth.—*Kakku Mall : Faizabad.*

17. **Omens—Journeys—Oudh.**—To feel inclined to scratch the sole of the feet means that you will have to go on a journey.—*Kakku Mall : Faizabad.*

18. **The right ear of Hindus—Bombay.**—Fire, water, sun, moon, air and the Védas all reside in a Hindú's right ear! Therefore they hang this *janeu* (sacred thread) over it when going to perform a call of nature to prevent its being defiled.—*K. Raghunáthjí.*

19. **Folk-medicine—Nim and Tamarind Trees.**—Natives say that the *ním* tree is wholesome to sleep under, but that the *imlí* or tamarind tree is noxious. In support of this theory, they tell the following tale :—Once upon a time two celebrated *hakíms* (doctors) lived, the one at Dehlí, the other at Lahore. They were far cleverer than any other doctors in the country, and their fames extended far and wide. But the Lahore doctor was jealous of his brother of Dehlí, and determined to try and ruin his reputation. Accordingly, the next time that a very serious case came before him, he told his patient that he was quite beyond his skill, but that he had better go to the celebrated *hakím* who lived at Dehlí, and see what he could do. He warned him, however, that, throughout his journey to Dehlí, he must never sleep under any tree save a tamarind tree: no matter how much it might prolong his day's journey, under a tamarind tree only must he sleep. The poor sufferer did as he was told, and arrived at last at Dehlí in a most exhausted and precarious state. The Dehlí doctor, knowing that his brother at Lahore had no love for him, was at first much astonished and puzzled at his sending him a patient,—one, too, whose case seemed really serious. Suspecting some treachery, and that it was a device to cause him harm, he began to question the patient narrowly. At last he discovered the orders given to him about sleeping every night beneath a tamarind tree. Immediately he saw through the deep-laid snare to catch him. He therefore impressed upon the patient the importance of his returning by easy stages to Lahore, and the vital importance to him of always sleeping beneath a *ním* tree. The advice was as patiently and strictly carried out on the homeward journey as had been the opposite advice on the outward journey; but the results were different. The sufferer arrived at Lahore completely recovered. The ním had conquered the tamarind. There is doubtless some truth underlying this legend. Possibly the tamarind gives out some noxious vapours at night, or its foliage is less impervious to drenching dews. There must be some solution of the belief, for such beliefs are usually based on some well-founded experience. In Switzerland no native of the country will sleep under a walnut tree: even a few minutes' nap on a hot summer's afternoon is seriously deprecated; and people will get up and move to some more favoured shade rather than run the risk of the only assured one sleep that the shade of the walnut tree must entail. In *Egyptian Sepulchres and Syrian Shrines*, by E. Beaufort, there is, curiously enough, an allusion to the same idea. Miss Beaufort writes :—"The peasants of Syria declare that it is unhealthy to sleep under walnut trees, and the Dragomans always advise us not to do so."—*M. Rivett-Carnac.*

20. **Rajas short-lived.**—Rájás are said to be short-lived because of their notorious injustice to their subjects.—*Chaina Mall.*

21. **Unlucky months for bearing young.**—There is an old and widespread notion that it is very unlucky for the owner if a mare bear young in Sáwan (July), a cow in Bhádon (August), a buffalo in Mágh (January). This is illustrated in the following rhyme :—

*Sáwan ghorí, Bhádon gáe,*
*Mágh Más jo bhains biyáe,*
*Ji se jáe ya khasmen kháe.*

The mare that bears in Sáwan, the cow that bears in Bhádon, and the buffalo that bears in Mágh, will either die or kill her owner.—*Chaina Mall.*

22. **Vegetables turning into flesh.**—The *baingan* (egg-fruit), potatoes and onions sometimes turn into flesh. So Agarwál Baniyás do not eat them.—*W. Crooke.*

23. **Evil-eye—Child-bearing.**—A fire is kept up in the room, in which a woman has been delivered, for 12 days to keep off the evil-eye and stray ghosts.—*W. Crooke.*

24. **Enchanted bones.—Oilmen—Monkeys—Crows.**—The bone of an oilman (*Teli*) is a powerful charm, better even than a monkey's bone, or a stick out of a crow's nest, both of which are very good in their way.—*W. Crooke.*

25. **Khwaja Khizar—Bazar rates.**—Khwájá Khizar is said to haunt bázárs early in the morning and fix the prices current for the day.—*Ghulám Hussain Khán.*

26. **Khwaja Khizar—Evil-eye—"White" food.**—White articles of food are particularly liable to the evil-eye, and when so affected cannot either be digested or retained in the stomach. This is the Hindú belief. The Musalmáns controvert this by saying that Khwájá Khizar, in his morning wanderings, obviates the effects of the evil-eye by blessing such food. —*Ghulám Hussain Khán.*

27. **Shaking the legs—Unlucky.**—To shake your legs while sitting on a chair or couch will bring you a pecuniary loss.—*Ghulám Hussain Khán.*

28. **Cocks crowing at noon—Unlucky.**—It is very unlucky for a cock to crow at noon. The Musalmáns will always kill one that does so.—*Ghulám Hussain Khán.*

29. **Omens—Kneading.**—The women of Kasúr believe that if, while kneading flour, a bit of the dough gets loose, it means that a guest is coming.—*Ghulám Hussain Khán.*

30. **Witches—Exorcism.**—It makes a witch powerless to extract her two upper front teeth.—*Ghulám Hussain Khán.*

31. **Witches—Charms—Musalmans.**—Witches are said to repeat two letters and a half (!) from a sentence of the Qurán (known to none but themselves) backwards, and then to be able to take the liver out of a living child and eat it. But in order to do this effectively, she must first catch a kind of wild animal not larger than a dog (*tark*) and feed it with cakes of sugar and *ghí*, and then ride on it, and repeat the charm a hundred times. When dying the breath will not leave a witch's body until she has taught the two and a half letters to another woman, or, failing a woman, until she has repeated it to a tree.—*Ghulám Hussain Khán.*

32. **Cutting the hair—Boys.**—The hair of a boy must be cut for the first time only in the temple of the tutelary god of its family, and not until it is from three to five years old or more (as opportunity offers). If the hair is cut for the first time in another way the boy will die.—*R. C. Temple.*

33. **Omens—Flies**—A fly in tea or milk is a sign of ill-luck for the day.—*R. C. Temple.*

34. **Folk-medicine—Scorpion Sting.**—Break a tamarind seed in half, rub the ends on a stone, then apply the juice that thus exudes to a scorpion sting, and an instant cure is effected.—*W. J. D'Gruyther.*

35. **Treasure-trove—Chamars.**—(1). On the subject of hidden treasure in India, Skinner mentions the following anecdote descriptive of the treasures buried in the earth at Bhartpúr while that fortress was besieged by Lord Lake. The Rájá being hard pressed for money to pay his troops, in his dilemma sent for the *Chaudhrí* or headman of the Chamárs (or skinners, a low and unclean caste), and told him of his wants. The man inquired into the nature of his difficulties, and being satisfied of their reality, he took his people to a certain spot, where, on digging, they found a store of three *lákhs* of gold mohars (equal to £600,000 sterling) and a number of brass guns. The Rájá was very thankful, but expressing a desire to know whether, if wanted, this assistance could be repeated, the *Chaudhrí* inquired what his daily wants might be? The Rájá said about a *lákh* of rupees a day; on which the Chamárs replied—"Fight on, then, Mahárájá with good heart, for two years, if it be needed, and we will find you the means." (2). It may be thought strange that when these Chamárs are so well known to be the depositaries of so much hidden treasure, the chiefs or kings of the country should not by some means force the secret from them. But such is their fortitude and peculiar point of honor, that when this has been attempted they have always suffered torture and death in preference to betraying their ancestral trust, which, in fact, has something of a religious sacred-

ness attached to it; and on one occasion no less than fourteen Chamárs were thus put to death. I should like to know on what foundation the above story out of a newspaper rests. I have been present several times when treasure has been found, and I never heard it suggested that Chamárs had a hand in the finds.—*W. J. D'Gruyther.*

36. **Unlucky Day—Friday—Parsis.**—Parsis will not commence any work or business on a Friday.—*P.*

37. **Cures—Difficult labour.**—One afternoon, many years ago, I was busy inspecting a school in a considerable town in the Amritsar District, when the head teacher brought three men, who wanted to prefer a request. They represented that the daughter of the headman (*lambardár*) of the town had been three days in the pains of labour, and nothing they could do would relieve her. Some one had just told the father that if the master would release the boys from school, his daughter would, at the same time, get over her trouble, and they had come to beg me to give the boys a holiday. I talked to them on the absurdity of supposing that there could be any connection between the woman in labour and the boys in the school, but to no purpose. They persisted in their wheedling, and at last I yielded. As the boys filed out of the schoolhouse door they were presented with sweets by the three men, and went on their way rejoicing, wishing no doubt that a few more cases of difficult labour would occur with the same happy result to them.

Next morning another deputation came to thank me for helping the poor woman out of her trouble, for during the night a baby-boy had come, and great was the rejoicing in the *lambardár's* family.—*W. B—s.*

38. **New Moon—Money.**—I saw a carpenter at Dharmsálá suddenly lay down his tools, shuffle off his slippers, take a rupee out of his waist band, turn to the west, assume an attitude of devotion, and mutter a prayer over the rupee. He was saluting the new moon.—*W. B—s.*

39. **Bees'-nest in a building—Unlucky—Madras.**—A swarm of bees having constructed a large honey-comb in the eaves of an extension to the verandah of the Public Works Secretariat, Madras, the native workmen looked upon it as an ill omen, portending a reduction in the department.

40. **Grasshopper—Ram's Cow.**—(Compare Vol. II, note 803). The many-coloured grasshopper which feeds on the leaves of the *akh* or *madár* (the *calotropis gigantea* or great swallow-wort) is called in Hariáná and Talethí Dehlí *Rámji ki gáo*, Ram's Cow.—*M. Millett.*

[*Cf.* the European names of the lady-bird. The English *lady-bird* stands for *Our Lady's bird*, in German *Marien-kafer*. In parts of Ireland it is known as *God's Cow*.—ED.].

41. **Reverence for an English tomb—Atak Hills.**—(See Vol. I, note 583; Vol. II, note 741). Not far from the village of Hájí Sháh, in the Atak Hills, in the Ráwalpindí District, in a small culivated field, there is a solitary grave, and if you were to enquire from the poor farmer, who is idly ploughing the land, he would tell you it was the grave of an Englishman—a British soldier—who in a time of sickness, some twenty-five years ago, when a detachment was encamped close by, was here left by his comrades. The villagers have never disturbed a single stone of the grave of the foreigner; but who he was, or to what corps belonging, no record shows.

## CASTE AND TRIBES.

42. **Thags—Legends.**—They are both Hindús and Musalmáns, and alike all worshippers of Bhawání, their own story of the reasons which lead to murder travellers is thus told:—When Brahmá had created the world, Siva made up his mind to destroy it. But Brahmá could create quicker than Siva could destroy, and so the latter appealed to Bhawání, who created the thags to help Siva, saying to them that there was no sin to them in taking life, and that it would be sufficient for them to lay the bodies of their victim on the ground, for she would cause them to disappear. One day a thag waited beside his victim to see what would happen to the body, whereon Bhawání appeared to him and said that, as he had doubted, all thags in future were condemned to bury their victims' bodies with their own hands. So no thag rests till he has thus disposed of his victim. Thags will not kill persons of the following occupations:—(1). *Mutrib* (musician); (2). *Kanjní* (prostitute); (3). *Dom* (singer); (4). *Bhát* (bard); (5) *Dhobi* (washerman); (6). *Nái* (barber).—*Ghulám Hussain Khán.*

## LANGUAGE.

43. **How Kasur came to be spelt with a Q.**—(See Vol. I, note 734). The town was founded by Kusa, son of Ráma Chandra, and then the Kheshkí Patháns held it till ousted by the Síkhs after centuries of occupation. Kasúr or properly Qasúr, was so named by the Patháns because they built in it twelve palaces, *qasar*, the plural of which is *qasúr*, and the name means "the palaces."—*Ghulám Hussan Khán.*

[Be it so; but it must be shown *when* the name Qasúr, meaning "the palaces," came into use, and what the town was called *before that*. If the name is older than the Pathán occupation, then the above derivation must fall to the ground, and the older and much more likely one of "Kasa's or Kusa's Fort" still stand.—ED.].

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**44. The Ramasi dialect—Thags.**—The dialect spoken by the *thags* for purposes of secrecy is called Rámásí. They have a watchword in sign and countersign. After a murder the head of the gang goes to the spot selected for interring the victims, and says to the grave-diggers employed, *bahelá mábahní?* and they answer *mahuje*. This means—Are the graves ready? and "they are ready." These grave-diggers in the dialect are called *laghái*. *Jharní* is the signal to kill. When the gang are all told off to a company of travellers, each to his victim, and all is ready, the leader gives the *jharní* or signal to kill, and then each man at once strangles his victim. The *jharní* is usually some simple inoffensive sentence as *pán láo* (bring betel), *huqqá láo* (bring the pipe), *tumbákú láo* (bring tobacco). A victim is called *banaj*.—*Ghulám Hussain Khán.*

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**45. Corruptions of English.**—*Farwarí* is used by the illiterate for the "forwarding note" they procure at a railway station when booking goods. It is also universally used for "February." *Tichin* is a military command for "attention."—*Ghulám Hussain Khán.*

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**46. Idiom.**—*Lál Bhambírí hona*, to become a red butterfly—(*i. e.*, a kind of toy), means to be very wrath.—*Ghulám Hussain Khán.*

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**47. Corruptions of English—Rough-rider—Lipetar.**—"Rough-rider" is converted into *lipetar* लिपेटर in the Native Cavalry. This is a good example of the changes of sound undergone by English words on adoption into Indian languages.—*M. L. Dames.*

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**48. Corruptions of European words—Bombay.**—Two well-known kinds of cultivated mangoes in Bombay are the *ápús* and the *pairí*. The first stands for "Alphonse" and the second for "Pereira."

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**49. Corruptions of English—Hook.**—*Sing kí ke húk, aur arand ká ke rúkh?*—Can you make a hook of horn? a tree out of a castor plant?

*Húk* is here English, and has found its way into a proverb: *húk* is universally understood now-a-day.—*R. C. Temple.*

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**50. Corruptions of English—Bill.**—*Vilâyat ke bil-wil*, bills on England is a common corruption.—*R. C. Temple.*

**51. False Persianisms—Akthai.**—The following is the title of the vernacular edition of the Acts applicable to the Panjáb, distributed officially by Government:—

*Majmú'a-i-Akthái Masdara-i-Nawáb Gavarnar-Janaral Bahádur-i-Hind ba-ijlás-i-kaunsal wázi'-i-áín wa qawánín:* A collection of Acts originating with the Lord Governor-General of India in the Council constituted for Laws and Regulations.

The above appears to be a truly wonderful sentence. We have Akthái as the plural of "Act" (see Vol. II, note 757): مصدرہ whether read *masdara* or *musaddara* is surely a queer word in such a connection, and so appears to be اضع, as used by the Government Translator.—*R. C. Temple.*

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**52. Derivation of "Sipahi."**—The Bhíls and the Khols are uniformly preferred in Gujarát for the service of the Police, and as *darwáns* (gate-keepers) to gentlemen's houses and gardens. All such persons are there called sepoys (*sipáhis*), and with more accuracy than the regular troops, inasmuch as their weapons are still really the bow and arrow *sip*, whence the Asiatic soldier derives his appellation. From Bishop Heber's *Narrative*, 3rd edn., 1828.—*M. Millett.*

[But *sipáhí and sipáh* are Persian words, and whatever language *sip*, a bow and arrow, may be, it is not Persian.—ED.].

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## HISTORY.

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**53. Kashmir History—List of Kings.**—The following from Beale's very accurate *Oriental Biographical Dictionary* will be useful in connection with the numerous notes published about Kashmír in the preceding numbers:—

"Sháh Mír was first Muhammadan king of Kashmír, the original inhabitants of which appear to have been followers of Brahmá. The period of the first establishment of the Muhammadan faith in that country took place during the reign of Rájá Sainá Dévá, about the year 1315 *A. D.* or 715 *A. H.*, when a person called Sháh Mír, coming to Kashmír in the habit of a *durvesh*, was admitted into the service of that prince. Upon the death of the Rájá he was appointed Prime Minister to his son and successor Rájá Ranjan. When this Rájá died, Anand Deo, who succeeded him, also made Sháh Mír his minister. The whole of his family not only gained great ascendency over the Rájá, but also over the minds of the people, till the Rájá, becoming jealous of their power, forbade them the court. This exclusion drove Sháh Mír into rebellion,

when, having occupied the valley of Kashmír with his troops, most of the officers of the Rájá's government also joined him. This insurrection soon brought the Rájá to the grave, who died of a broken heart in the year 1327 *A. D.* or 727 *A. H.*, leaving his widow regent. Sháh Mír after some years married Kaulá Deví, the wife of the Rájá, who embraced the Muhammadan faith—an event which secured to him the country which he had before nearly usurped. It is related by some authors, that when preparations for the marriage were commenced, the devoted princess despairing and indignant, surrounded by her train of maidens, advanced into the presence of the usurper, and upbraiding him for his ingratitude and treachery, stabbed herself before him. Thus perished by her own hand the last Hindú sovereign of Kashmír; and Sháh Mír, who is considered the first Muhammadan king of that country, ascended the throne, under the title of Sultán Shamsu'ddín, in the year 1314 *A. D.* (742 *A. H.*). He died in 1344 or 1349 *A. D.* (745 or 750 *A. H.*), and was succeeded by his son Jamshed.

The following is a list of the Muhammadan kings of Kashmír:—

1. Sultán Shamsu'ddín Sháh Mír.

2. Jamshed, son of Sháh Mír, reigned 14 months, and was expelled by his younger brother 'Aláu'ddín 'Alísher, and slain.

3. 'Aláu'ddín 'Alísher, son of Sháh Mír, reigned 13 years.

4. Shahábu'ddín, son of 'Aláu'ddín, reigned 19 years, and died 1376 *A. D.*

5. Kutbu'ddín, brother of Shahábu'ddín, during whose reign the famous Sayyid 'Alí Hamadání arrived in Kashmír. He reigned 15 years.

6. Sikandar, surnamed But-shikan (Iconoclast) who destroyed all images and subverted the Hindú religion, was the son of Kutbu'ddín and a contemporary of Amír Taimúr. He reigned about 25 years.

7. 'Alí Sháh, the son of Sikandar, reigned nearly seven years.

8. Zainu'l'ábidín, brother of 'Alí Sháh, reigned 52 years, and died about the year 1474 *A. D.*

9. Haidar Sháh, son of Zainu'l'ábidín, reigned little more than a year, and was killed by a fall from his palace.

10. Sultán Hasan, son of Haidar Sháh, reigned 12 years in excess and drunkenness.

11. Muhammad Sháh, a child of seven years of age, son of Hasan Sháh. He had several battles with his uncle Fatteh Khán, and after a reign of 11 years, was imprisoned by him.

12. Fatteh Khán, who took the title of Fatteh Sháh, reigned 10 years.

Muhammad Sháh re-ascended the throne in 1506 and reigned two months, and then Fatteh Sháh one year, after which Muhammad Sháh ascended the throne the third time, and was deposed after a reign of 19 years. He was once more raised to the throne, and died in 1533, after an interrupted reign of 50 years.

13. Ibráhím, the son of Muhammad, reigned five years.

14. Mubárik Sháh, also called Názuk, and Barbak, son of Ibráhím, ascended the throne, and after a reign of three months was expelled by the army of the Emperor Humáyún, who, being defeated by Sher Sháh in 1541, had fled his country, and had retreated to Láhor, whence he sent an army under the command of Mirzá Haidar Dughlát, who, invading Kashmír, conquered that province, and reigned there 10 years.

15. Mirzá Haidar Dughlát, after a reign of nearly 10 years, was killed in a night attack in 1551 *A. D.* (958 *A. H.*). After his death the leading men divided the country into three principalities among themselves, though for form's sake Názuk, the son of Ibráhím, was again seated on the throne, and was again deposed the second time by his brother.

16. Ibráhím II was placed on the throne by Daulat Chak, and after a short time was deposed and blinded, and his brother Ismá'íl was raised to the throne in 1556. He reigned nearly two years, and was succeeded by his son.

17. Habíb, who ascended the throne and reigned three years, after which he was imprisoned by Ghází Chak.

18. Ghází Chak declared himself king, and assumed the title of Ghází Sháh, and reigned four years, when, being attacked with leprosy, he abdicated the throne in 1563 *A. D.*

19. Husain Sháh, his brother, mounted the throne, reigned six years, and was compelled to abdicate in favour of his brother Alí Khán in 1569 *A. D.*

20. 'Alí Sháh ascended the throne in 1569, and in the year 1572 Mullá Ishqí and Qází Sadru'ddín came as ambassadors from the Court of Dehlí, the result of which was that Akbar was proclaimed Emperor of Kashmír in the public prayers; and 'Alí Sháh, at the request of Akbar, sent his niece, the daughter of his brother Husain Sháh, to be married to the Prince Salím (Jahángír). In the year 1578 'Alí Sháh was killed by a fall from his horse after a reign of nine years, and was succeeded by his son.

21. Yúsaf Chak, who proceeded to the Court of Akbar in 1586, and his son Ya'qúb Chák, succeeded to the throne in consequence of his father's detention at the Court of Dehlí. In the year 1587 *A. D.* (995 *A. H.*), Akbar appointed Muhammad Qázim Khán, his Amíru'l-bahr or admiral to march and subdue Kashmír. Ya'qúb was defeated, and at last seized and sent to Dehlí in 1588, where Akbar enrolled Yúsaf Sháh and his son Ya'qúb among the nobles of his Government. Each of them received estates in the province of Behár, and from that period the kingdom of Kashmír has been a province of Delhí.

54. **Ranjit Singh's doings in 1807.**—The possibility of being drawn into relations with the British induced Ranjít Singh to pay every attention to the discipline of his army. He held daily reviews at Kasúr, and rewarded his best soldiers with money grants and *jágírs* in the endeavour to stimulate a martial spirit; and he appointed Bhawání Dás to keep complete records of his army. Meanwhile Metcalfe's arrival at Khemkaran was reported to him by a *darwán* Vazírá Singh, and Díwán Mohkam Chund with Sardár Fatteh Singh Ahlúwáliá and a retinue of 1,000 horses was despatched to receive him. Metcalfe came out within half a mile of Kasúr, and then pitched his camp amidst a great downpour of rain. Next morning, 19th Rajáb *A. H.* 1223 (*A. D.* 1807), Metcalfe and a small escort were received by the Maháráját, who, to show his respect, advanced a few steps to meet the envoy, and shaking him by the hand, gave him a seat at his side; he also presented him with a few horses, elephants, and shawls. Ranjít Singh was inquisitive to know the exact purport of the envoy's mission, but this the latter for the time carefully concealed, saying in general terms he had been deputed to lay the foundation of a substantial friendship between the two nations. The Maháráját returned the State-visit next day, and was received with marked honor, and presented with three elephants, some horses, and some Chinese curiosities.

Ranjít Singh stayed in Kasúr six weeks after this, paying the strictest attention to his army: in fact, he now organized a standing army, dividing it into divisions of regiments composed of companies, having an officer in command of each, and he introduced a severe military code.—*W. A. Campbell.*

## NUMISMATICS.

55. **Coins of Nadir Shah.**—(See Vol. II, note 516). They had on them the following couplet :—

نادرم بر شهر ایران نادرم بر هر دیار

لافتح الا علي لاسيف الا ذوالفقار

I am the wonder (Nádir) of the realm of Irán, the ruler I of every land?

No victory except of 'Alí, no sword like Zu'l-fiqár (the sword of 'Alí).

On which after his death some wag composed the following ribald distich:—

دشمن دین نبي وقل خلق خدا

حامي دجال کافر نادر ولدالزنا

Enemy of the prophets' faith, murderer of the people of God,

Defender of the infidel Dajjál (Antichrist); Nádir the son of adultery.—*Ghulám Hussain Khán.*

## ANTIQUITIES.

56. **Inscribed stone at Haji Shah—Indo-Arian characters.**—Half a mile from Hájí Sháh, a village in the Atak Hills, in the Rawal Pindi District, on a large flat limestone rock in the river bed, there are most curious outline engravings of deer-hunting, in which the *chítá* plays an important part. Black buck and *márkhor* seem to be the particular species portrayed, but it all belongs to a former world, and an older society than the present. Hard by is an ancient Buddhist well, now nearly filled up, and marked by an upright piece of granite, on the smooth surface of which are certain words in the Indo-Arian character.

57. **Inscribed stone in the Atak Hills—Cup-marks.**—In the Atak Hills is a granite boulder of enormous size, lying on the bare hill side among the boulders of lesser dimensions which cover the land. This stone, beyond doubt one of the most remarkable pre-historic remains in India, is infinitely interesting. In shape it is an inverted truncated pyramid, standing about four feet out of the ground. Its upper surface, which is as nearly level as anything in nature, composed of solid rock, can well be, is covered, like the boulder of Hájí Sháh (see Vol. II, note 1023), with well-formed cup-marks. But whereas on that of Hájí Sháh there appears to be no order in the arrangement of these singular excavations; on this stone the "cups" are disposed in circles, ovals, and right lines. The whole appearance of the object, though standing in lonely grandeur some miles from the nearest human habitation, is eminently suggestive of sacrifice.

58. **Flowering Plants.**—(Continued from Vol. II, note 932).

BLUE FLOWERS.

Goldfussia glomerata, a small shrub; flowering in the cold season.

Goldfussia isophylla, a small shrub, about two feet high, covered with pale-blue flowers very frequently during the rains.

Heliotropium peruvianum or cherry pie; pale blue flowers frequently during the year, especially in the cold season.

Iris sinensis, a small herbaceous plant, very effective in pots; flowers at the end of the cold season.

Lavendula vera or Lavender, a small shrub with pale-blue flowers, but it does not thrive well in the plains.

Meyenia erecta, a small woody shrub with very handsome flowers frequently during the year.

Muscari racemosum or grape hyacinth, a small herbaceous plant with dark-blue flowers in the cold season.

Passiflora laurifolia, an extensive climber with very ornamental leaves, and flowering frequently during the year.

Petrœa volubilis, a woody twining shrub, very ornamental when the pale and dark-blue flowers are out in the hot season.

Plumbago capensis, a small dwarf shrub with very pretty lavender-blue flowers in the hot and rainy seasons.

Solanum arboreum, a soft-wooded shrub, about six feet high; flowers in the cold season.

Stachytarpeta cœrulea; flowers in the rains.

Thunbergia grandiflora, an extensive creeper requiring a large tree for its support; flowers frequently during the year.

Vinca major or periwinkle, a small plant of slender habit, very ornamental in pots when in flower in the cold season.

Wistaria Sinensis, an extensive creeper and very ornamental when its pale-blue flowers are out in the cold season.

## MISCELLANEOUS.

59. **Musical Instruments.**—(See Vol. II, note 698). The *vina* is a small guitar like the Russian *balalaika*. See Bishop Heber's *Narrative*, 1826.—*M. Millett.*

## SONGS AND CATCHES.

60. **A Panjabi Georgic.**—The following verses are the composition of a *zemíndár* in the Jhang District. They contain a great deal of good advice to cultivators, well expressed in rhyme, and introducing many well-know proverbial sayings. In style they remind one of Thomas Tusser's *Five hundred points of good husbondrie.* They were sent to me by Mr. A. Broadway.

I.

*Wáhí karen tán ayyar jor, gáin ví nále rakh,*
*Ahal wáhí nun kímiyá; jíwen kalái tám be nun kakh.*

II.

*Nau-barámad zamín vich missá gad trai sál,*
*Pichhe kanak gad tún, trorín jil samhál.*

III.

*Sánwan khule barsát, tán sárá sál sanwár.*
*Katten mange menglá, tán bhulí phire ganwár.*

IV.

*Changí wáhí us-dí, jis-de saukhe dánd;*
*Lisse dhagge jis-de, kái na us-dí ránd.*

V.

*Ghaflat zamíndár nun ehú vadá nuksán.*
*Rat dehán be-khwábí, kharch kaná'at tamám.*

VI.

*Siwái kalar vet de zamín changí ján;*
*Mihnat changí kar tún, nisheb faráz sinyán.*
*Nisheb nun mihnat thorí, faráz mihnat din-rát.*
*Nisheb sailáb faráz nun bárish, dohán changí bát.*
*Kurrah nisheb faráz dohán nuks tamám:*
*Tán jitni mihnat kar tún, ho básin hairán.*

VII.

*Dushman zamíndár dá karz fazúlí ján;*
*Súd ture din-rát, orak zamín nuksán.*
*Dushman zamíndár dá karz fazúlí kharch:*
*Dúdh, mithá, poshákán, jibh saloní, mirch,*
*Rág, kanjar, zinná bhí, shádí, ghamí sanwár.*
*Ghore, zinán, záyad mukaddame karan bejá,*
*Bárik bazázi pahanní, zamín rakh giro;*
*Kirár lutende dost ban, hik dá lende sau.*
*Suno 'arz nasíhat merí: karo na kharch fazúl;*
*Karz na chá kirár tún; bháwen rotí khá na múl.*

VIII.

*Sajjan zamíndár dá ráhak ra'íyat kar.*
*Rát dehán kamánde, rotí khánde ghar.*
*Sipáhí bin tankháhon, karan zamín ábád,*
*Khulk murawwat ráhakán kar, jo howan shád.*

IX.

*Rotí motí khá tún, kaprá ghar dá kar.*
*Mihnat kar karáa tún, phir na dar badar.*
*Wasal mirchán gad tún, bhájí ghar dí khá,*
*Lassí dána ghar dá, rotí khúb baná.*

X.

*De mihmán musáfirán, jitní howe taufík.*
*Kar 'abádat Rabb dí, jo Alláh howe rafík.*

XI.

*Mu'ámila gharon bhar tún, jo hákim howe khushhál.*
*Kúr na bolín múl tún, kiámat barú wabál.*

XII.

*Darakhtán koshish kar tún, khúhán makánán múl.*
*Táhlí changí jáedád, paisá karan wasúl.*
*Khají changí jáedád, mihnat thorí mang,*
*Múnj, bálan bahuterá, mewá rang ba rang.*
*Sál bhar mewa khá tún, paisá bhot wasúl.*
*Be taklíf he mewá, pání kujh na múl,*
*Lakrí pukhta, umda, sabhnán kammin á :*
*Lare sáhlín, sháhtír mahlán, kánjan khúb baná.*
*Amb bhí mewá khúb he, par mihnat bhot kamál.*
*Ehá khurák amírán, jo kháwan khushhál.*

XIII.

*Zamín banjar uftáda baggá bútá, kánh.*
*Wattá, dabh, lai, talla, lakar, sír, ukánh*
*Múnj, kána, sar, chára, bálan fáidamand,*
*Be-hisáb fawáid, kháiye gul-kand.*

XIV.

*Vadí gal nasíb dí, sun merí hik gal.*
*Saudágar, naukar, zamíndár bájh nasíb na phal.*
*Sabhnán hunar be barkat, je barkat ghate na Rabb ;*
*Bájhon fazl khudái de, sabhe kasb be dhab.*

I.

If you cultivate, keep a flock of sheep, keep cows also, for manure is the alchemy of cultivation ; it is what a particle (of the philosopher's stone) is to tin and copper.

II.

In newly-formed alluvial lands sow lentils for three years, then sow wheat, and break up the water-logged soil (*jil*) carefully.

III.

When rain falls in Sáwan the whole year is benefited. Only the foolish and ignorant rustic asks for rain in Kattik.

IV.

He has good cultivation, whose oxen are in good condition ; but he whose bullocks are lean gets no crop.

V.

Carelessness is the greatest harm to the husbandman. He should be sleepless day and night, and put every restraint on his expenses.

VI.

Except saline and sandy soils all land is good : you should exert yourself, and distinguish between low and high lands. The low needs little labour, the high needs work night and day. Rain is good both for the low lands liable to flood and for the high. Drought is the greatest injury both to low and high, then how much labour soever you give you will still be left in trouble.

VII.

The enemy of the husbandman is unnecessary debt, the interest marches on day and night, and at last the land is injured. The enemy of the husbandman is debt and needless extravagance: milk, sweets, clothes, a tongue with a taste for highly-flavoured meats, singing, *Kanjars* and women, merry-makings and mournings, should be kept in restraint. Horses, saddles, many needless law suits, and wearing fine clothes are what mortgage the land, and make the plundering Kirár your friend, who takes a hundred for one. Listen to my request and advice: abstain from needless expenditure; do not borrow from the Kirár; prefer rather not even to eat bread.

VIII.

The owner of land should make a friend of the cultivating tenants. They work night and day, and eat at their own houses. They are unpaid soldiers who cultivate the land: then show kindness to the tenants, so that they may be happy.

IX.

Eat coarse bread and wear home-spun clothes; work and let work, and do not wander from house to house. Sow onions and pepper, eat your home-grown vegetables and gram, drink your own buttermilk, and make your bread well.

X.

Give to guests and travellers as much as in your power.

Show piety towards God that he may be your friend.

XI.

Always take the rent from your house, so that the ruler may be pleased. Never tell a lie, for terrible is Doomsday.

XII.

Labour in growing trees, they are useful for wells and houses. The *táhlí* (*shisham, dalbergia sissu*) is excellent property, and brings in money. The date-palm is excellent property, it gives little trouble, and produces string, quantities of firewood, and a variety of fruits. You can eat its fruit all the year round, and gain great profit from it. It is a fruit that gives no trouble, it needs no watering, its wood is firm and good, and is for every sort of use,—rafters for sheds, beams for houses, and cross-beams for wells. The mango also is a good fruit, but needs much labour. It is food for the great, who delight in eating it.

XIII.

On waste and fallow lands there grow white *sar* (*saccharum sara*, light coloured variety) and

*kánh-grass (saccharum spontaneum)*. They produce clods, *drabh*-grass *(eragrostis cynosuroides)*, small tamarisk (*tamarix diœca)*, *tallá*-grass *(dúb, cynodon dactylon)*, *sír*-grass *(imperata koenigii)*, large tamarisk *(tamarix articulata)*, *múnj*, *kána*, and *sar* (different parts of the *saccharum sara)*, grazing and fuel. The advantages are innumerable; it is like eating conserve of roses.

XIV.

Fate is the main thing, listen to what I say.

The merchant, the servant, the *zamíndár*, without fate's favour, obtain no profit.

To all their skill is profitless unless God give his blessing, and without the mercy of God all occupations are worthless.—*M. L. Dames.*

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**61. An Elegy of Guru Nanak.**—The following elegy on the fate of the women at the taking of Eminábád, in the Gujránwálá District, is attributed to Gurú Nának. Compare Vol. II, note 69:—

*Jin sir sohan pattián, mángí páe sandhúr,*
*Se sir káti munnián, gal vich páwan zanjír.*
*Mahlán andar hondián, hun bahin na milan hadúr.*
*Ades! Bábá, ades!*
*Ad Purakh, terá ant na páiá; kar kar vekhah ves.*
*Jadhu sián viváhián, láre sohan pás.*
*Hindolí chad áián, dand khand kite rás.*
*Upron pání wáriye, jhale jhamkan pás.*
*Ik lakh lahin bahitián, lakh lahin kharián.*
*Gari chhuháre khándián, mánan sejarián.*
*Tin gal silkán páián, tútán mot sarián.*
*Dhan joban dui bairí hoe, jiní rakhe rang lai.*
*Dútáu nún farmáiá, "Lai chale pat gawae."*
*Je tis bháwe, de vadiái; je bháwe, de sazáe.*
*Agon de je dútíe, tán kait mile sazáe.*
*Sáhá surt gawáián rang, tamáshe, cháe.*
*Bábar báni phir gaí, "Kuir na rotí kháe."*
*Ikná wakht khuáiáh, ikna pujá jáe!*
*Chaunke vin Hindwánián kyún tikke kadáh náe?*
*Rám na kabún chetio, hun kahin na milai khudáe.*
*Ik ghar anwáh apne; ik mil mil puchhá sukh.*
*Ikna eho likhiya bah bah rowáh dukh.*
*Jo tis bháwe, so thiai.*
*Nának, kiyá manukh?*

Those who wore beautiful plaits, and the partings of whose hair were dyed with vermilion,
Have their heads now shorn by the scissors, and chains are put upon their necks.
Those who dwelt only in their chambers, cannot now find a seat abroad.
*Hail! Father, hail!*
Primal Spirit, whose limit is not known; Thou makest and beholdest the different phases of existence.
Since those women were married, they have dwelt with their husbands;
They have ridden in palanquins adorned with ivory.
Over them water has been offered, and fans have glittered by their side.
Hundreds of thousands, sitting and standing, waited upon them.
They ate cocoanuts and dates and enjoyed dalliance.
But on their necks they now wear chains, and broken are their strings of pearls.
The wealth and youthful prime which have kept them in joy, have now become their bane.
The order was issued to the heralds to take and dishonour them.
If God pleases, he exalts his creatures; or, if He pleases, he adjudges them punishment.
If they had thought of Him from the beginning, why should they have suffered punishment?
But the bankers (their husbands) had forgotten God in revelry, in spectacles, and in pleasure.
Bábar gave an order that no youth should eat his food.
(The Musalmáns) have lost their hours of prayer, and (the Hindús) their times of worship.
How shall Hindú women without their (sacred) *chauks* put (sectarial) marks on their foreheads and perform their ablutions?
They never thought upon Rám (the God of the Hindús), now they cannot mention the God (of the Musalmáns).
One returns to her home, another asks a friend of her welfare.
The fate of some is that they sit and weep in pain.
Every thing happens according to the will of God. O! Nának, what is man?—*M. Macauliffe.*

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## PROVERBS AND SAYINGS.

**62. Riddle attributed to Akbar.**—A story runs that Akbar once repeated the following Hindí verse to his courtiers:—

*Jasomatí bár bár yon chákhai:*
*"Hai koi Braj men hitu hamaro chalat*
*Kanhaiyá rákhai."*

The first responded with—

Yasodá continually (*bár bár*) speaks thus: "Is there any friend of mine in Vraja who will keep Krishna here?"

Another, however, pointed out that *bár* meant "a door," hence the first line should be Yasodá speaks at every door. Thus we have in the *Padmáwat* of Muhammad Jáysí (ch. 595, 5), *kunárí lákh dui bár agore*, two hundred thousand virgins were in attendance at the door.

Another pointed out that *bár bár* meant "in every hair," and hence "very anxiously," so it should be "Yasodá thus speaks very anxiously." A fourth said it meant daily, and so it should be "Yasodá thus speaks daily."—*G. A. Grierson.*

**63. Hindustani proverbs.—**

(1). *Zukám hai mádar har bálá kí.*
A cold is the mother of all ills.

(2). *Tín za se sab aib hain : zan, zar, zamín.*
All evils spring from three *zeds :* women, gold, and land. It will be observed that each of these words in Persianized Hindustani commence with *za* or *zed.* (Compare the English proverb : All evils spring from a W ; wealth, women, and wine).—*W. J. D'Gruyther.*

**64. Riddles and Conundrums—Hindi and Hindustani.—**

(1). *Siám baran aur sohaní ; phúlan chháe píth :*
*Sab prasan ká gal parat hain : aisí langar dhít.*
Black but fair; its back covered with flowers;
It hangs on the neck of every male ; so obstinate a rope it is.
ANSWER : *Dhál,* a shield.

(2). *Attison rang hai, rang rangílá ;*
*Hai gunwant, bahut chatkílá ;*
*Rám bhajan bin gharí na sotá.*
*Kaho, sakhí sájan ? Nahín, tota.*
Of many hues and colours bright ;
Clever and very sprightly !
Never sleeps an hour without worshipping Rám.
Say, dear, my love ? No, a parrot !
Parrots in India are taught to say "*Rám Rám,* the name of God."

(3). *Dekhan munh, bahu, adhik suháuná.*
*Jo dekhá so ho diwáná.*
*Kabhín báhir, kabhín andar.*
*Kaho, sakhí, sájan ? Nahín—bandar !*
Beautiful to look at, my dear.
Who sees him goes mad.
Sometimes at home and sometimes abroad.
Say, dear, my love ? No—a monkey.

(4). *Bámbhí wá kí gal bharí ; úpar jarí ág.*
*Jabhí bajáí bánsrí jo, nikso karo nág.*
His cistern full of water and fire lighted atop.
When his flute sounds there comes forth a black snake.
ANSWER : A *huqqa,* pipe or hubble-bubble.

(5). *Pare dubás ne chandián ; jo háthí mal dal nahán ;*
*Ghará na chibá aulíá ; jo chirí tihásá ján.*
Trees can be sunk in it ; elephants bathe in it.
But a pot cannot sink in it; and the thirsty bird goes to it.
ANSWER : *Os,* dew.

(6). *Ek nagarí ke rájá áth : niárá niárá sab ke tháth.*
*Bhúj bajh ke kiá parekhá, ik bahí men sab ká lekhá.*
There are eight kings in one town and each has a separate estate.
They consult and come to an agreement, and all have their accounts in one book.
ANSWER : The game of *Ganjífa,* in which there are eight kings of different colours on the same board.

(7). *Das láven, aur pánch karen, battíson ká singhár.*
*Musalmán rikshá karen, aur Hindú dálen már.*
Ten bring and five use it for the adornment of 32.
Musalmáns preserve and Hindús destroy it.
ANSWER : *Dátan,* the stick used as a tooth-brush.
*Das láven ;* the ten fingers are required to select it from the tree. *Pánch karen ;* the *dátan* is always used with one hand. *Battíson ká singhar* is for the adornment of the 32 teeth. Musalmáns use the same stick over and over again, and it even goes the round of a whole family : Hindús only use it once, ripping it up and throwing it away as soon as done with.

(8). *Ek tinak sá tin pará, kal na parat din rain.*
*Sau tin jáke nain men, kaise páve chain ?*
If one little bit come in there is no peace day or night.
If a hundred bits fall into the eye how shall there be peace ?

There is a play here on *Sau tin,* a hundred little bits, and *Sautan,* a second wife or co-wife, the word سوتن being readable either way.—*W. J. D'Gruyther.*

**65. Panjabi Proverb.**—To lose the substance in pursuit of the shadow.

*Dekh ! bhráve dí akal gái.*
*Gaú vechke ghorí lái !*
*Dudh pihno gae,*
*Te lidh sutní pae.*
See ! the idiot has lost his head.
He has sold his cow and bought a mare !
His milk-drinking is lost,
And he has to carry the mare's dung.—*D. S.* (*W. B.*).

**66. Panjabi Proverbs.**—(See Vol. II, note 849).

(125). *Kidhre sáián ? Kidhre vadháián ?*
Where the promise? and where the performance?

(126). *Kanak dí rotí nún fulád dá dhidh cháhídá hai.*
A wheaten loaf requires a stomach of steel.

(127). *Kuchhar kuri shahar dhandhorá.*
Her child on her hip and a proclamation (for it) through the city.

(128). *Kanak khet, kurí pet ; "á, jawáiá, mande khá !"*
The wheat yet in the field, the bride yet in the womb: and "come, my son-in-law, let us eat of loaves." Counting your chickens before they be hatched.

(129). *Kaun kahe "ráníe ágá dhak ?"*
Who can find fault with the Queen?

(130). *Kubhe nún lat kár ái.*
The hunchback takes advantage of a kick.

(131). *Koi mare, koi jíve ; Suthrá ghol patáse píve.*
Whether it be a death or a birth, the Suthrá drinks off his sweetened water: (selfishness).

(132). *Kakh ole lakh !*
A *lákh* (of rupees) under a blade of grass: (the capriciousness of luck).

(133). *Khá, jawáiá, táhirí, nakon munhon báhirí.*
When you eat a good dish, let it stick to your nose and mouth (that all the world may see it).

(134). *Khúh khat dián nún khátá tiár hai.*
The well is open for him who digs it.

(135). *Kháná khádá te patal patí.*
Eat your dinner and tear up the plate (of leaves). (Kick away the ladder by which you mounted).

(136). *Khán pín nún changí bhalí te Rám japan nún dorí.*
Good at eating and drinking, but idle at her prayers: (a malingerer).

(137). *Kháie man bhaundá, pahinie jag bhaundá.*
Eat to please yourself, dress to please the world.

(138). *Khal gur iko bhá.*
Oil-cake and sugar at one price: (a bad government or economy).

(139). *Ludrán de ghar behiá !*
Leavings in a miser's house!

(140). *Lún, tel, lakrián : iho gharán dián phakrián*
Salt, oil, and fire-wood are the necessities of a household.

(141). *Labhde labhde bahut nún thorá vi jáe.*
Who grasps at much loses his little all.

(142). *Lasí dá kí ádar jihde kol gharú bahádur.*
What need has he for buttermilk that has a jug of water beside him.

(143). *Lobh pápán dá múl hai.*
Avarice is the root of sin.

(144). *Mangtián kolon mangnán laútián dá kam.*
To beg of a beggar is the deed of a worthless man.

(145). *Mar mar budhrí gilre gáve, lok tamashre áve.*
The old woman sings with all her might and the people laugh.—*Aya Singh.*

## 67. Panjabi Proverbs.—

(1). *Bukh lagí hai tán hare hare rukh vekh.*
If you feel hungry look at the green trees.

(2). *Badzát nún badlukhm tinnán kohán dá walá bhánke mildá hai.*
One scoundrel will go three miles to meet another.

(3). *Bahutián gharán dá mihmán bukhá.*
A guest at many houses remains hungry: (jack of all trades).

(4). *Budhí kanjrí te tel dá ujárá.*
(To dress up) an old harlot is a waste of hair oil.

(5). *Bharíá bhandá kadí nahín uchaldá.*
A full pot never boils over.

(6). *Mande change nún saláh nahín.*
There is no agreement 'twixt good and bad.

(7). *Chite kapre salámán dí chattí.*
White clothes procure salutes.

(8). *Chorán de sir koí sing hunde hain ?*
Have thieves horns on their head? (they are like other people to look at).

(9). *Dar ba dar te khák ba sar.*
Begging from door to door and dust on his head.

(10). *Dil dilán nún milde hain.*
Heart meets heart.

(11). *Ghore ghore ápas vich laran khote ne vich náhaq tangá phasái.*
When horse fights horse the ass has no business to kick too.

(12). *Gharán tur doráde jáe kakahon parbat hoe.*
Leave your home and a straw becomes a mountain to you.

(13). *Halwá khán nún munh vi cháhídá hai.*
It wants a fitting mouth to eat sweets.

(14). *Hath nun hath pahchándá hai.*
Hands recognize hands.

(15). *Háthián-wálián nál yárí te ghar dá buhá niwán.*
He is friends with riders on elephants, and has a small gate to his house.

(16). *Ishq na hoia chatti hai.*
It is not love, but a burden: (sham love).

(17). *Ik Juláhá bolíá "je darya suk ján, tan machhlián kithe ján ?" Dújá bolíá, "darakhtán te charh ján." Tija bolíá, "oh gáián mahián hain."*

Said one weaver, "when a river dries up what becomes of the fish?" Said another, "they climb the trees." Said a third, "are they then cows and buffaloes, that they should climb the trees?" (a skit at the proverbial stupidity of the weaver class.—*Ghulám Hussain Khán.*

[This story is told of the Baneris. See Revd. C. Swynnerton's *Rájá Rásálú*, &c., p. 169.—Ed.].

# FOLKLORE FROM DIFFICULT SOURCES.

## SLEEMAN'S RAMBLES & RECOLLECTIONS.

68. **Small-pox—Journeys—Augury.**—Vol. I, p. 219, *ff.* At this time the only son of Rám Kishn's brother, Khushhál Chand, an interesting little boy of about four years of age, was extremely ill of small-pox, and it is a rule with the Hindús never to undertake any journey, even one of pilgrimage to a holy shrine, while any member of the family is afflicted with this disease. They must all sit at home clothed in sackcloth and ashes. He was told that he had better defer his journey to Benares till the child should recover; but he could neither sleep nor eat, so great was his terror lest some dreadful calamity should befall the whole family before he could expiate his crime, or take the advice of his high priest as to the best means of doing it, and he resolved to leave the decision of the question to God himself! He took two pieces of paper, and having caused Benares to be written upon one and Jabalpúr upon the other, he put them both in a brass vessel. After shaking the vessel well, he drew forth that on which Benares had been written. "It is the will of God," said Rám Kishn! All the family who were interested in the preservation of the poor boy implored him not to set out lest the Deví, who presides over small-pox, should become angry. It was all in vain. He would set out with his household god; and unable to carry it himself, he put it into a small litter upon a pole, and hired a bearer to carry it at one end, while he supported it at the other. His brother Khushhál Chand sent his second wife at the same time with offerings to the Deví to ward off the effects of his brother's rashness from his child. By the time the brother had got with his god to Adhartal, three miles from Jabalpúr, on the road to Benares, he heard of the death of his nephew, but he seemed not to feel this slight blow in his terror of the dreadful but undefined calamity, which he felt to be impending over him and the whole family, and he went on his road. Soon after an infant son of his uncle died of the same disease, and the whole town became at once divided into two parties: those who held that the children had been killed by the Deví as a punishment for Rám Kishn's presuming to leave Jabalpúr before they recovered; and those who held that they were killed by the god Vishnú himself for having been so rudely deprived of one of his arms. Khushhál Chand's wife sickened on the road and died on reaching Mirzápúr of fever; and, as the Deví was supposed to have nothing to do with fevers, this event greatly augmented the advocates of Vishnú.

69. **Small-pox—Burial.**—Vol. I, p. 221. It is a rule with the Hindús to bury, and not to burn, the bodies of those who die of small-pox; for they say small-pox is not only caused by the goddess Deví, but is, in fact, Deví herself; and to burn the body of a person killed by this disease is, in reality, neither more nor less than to burn the goddess! Khushhál Chand was strongly urged to bury, and not to burn, his child, particularly as it was usual with Hindús to bury infants and children of that age, of whatever disease they might die; but he insisted upon having his boy burned with all due pomp and ceremony, and burned he accordingly was. From that moment, it is said, the disease began to rage with increased violence throughout the town of Jabalpúr. At least one-half of the children affected before had survived, but from that hour at least three out of four died. And instead of the condolence which he expected from his fellow-citizens, poor Khushhál Chand—a very amiable and worthy man—received nothing but their execrations for bringing down so many calamities upon their heads—first, by maltreating his own god, and then by setting fire to theirs!

70. **Treatment of Small-pox.**—Vol. I, p. 222. I had a visit from Gangádhar Ráo, the sadr amín or head native judicial officer of the Jabalpúr District, whose father had been for a short time its ruler under the former Government, and I asked him whether the small-pox had diminished in the town since the rains had now set in. He told me that he thought it had; but that a great many children had been taken off by the disease.

"I understand Ráo Sáhib," said I, "that Khushhál Chand, the banker, is supposed to have augmented the virulence of the disease by burning his boy: was it so?" "Certainly!" said my friend with a grave long face; "the disease was much increased by this man's folly!" I looked very grave in my turn, and he continued:—"Not a child escaped after he had burned his boy. Such incredible folly! To set fire to the goddess in the midst of a population of twenty thousand souls: it might have brought destruction upon us all!"

"What makes you think that the disease is itself the goddess?"

"Because we always say, when any member of a family becomes attacked by small-pox, 'Deví nikalí;' that is, Deví has shown herself in that family or in that individual. And the person afflicted can wear nothing but plain white clothing—not a silken or coloured gown, nor an ornament of any kind, nor can he or any of his family undertake a journey or participate in any kind of rejoicings lest he give offence to her! They broke the arm of their god, and he drove them all mad. The elder brother set out on a journey with it, and his nephew, cousin, and sister-in-law, fell victims to his temerity; and then Khushhál Chand brings down the goddess upon the whole community by burning his boy. No doubt he was very fond of his child—so we all are, and wished to do him all honour; but some regard is surely due to the people around us, and I told him so, when he was making preparations for the funeral, but he would not listen to reason!"

71. **Kalas—Rural welcome to a ruler.**—Vol. I, p. 233. The females of almost all the villages through which we passed came out with their *kalás* (water-pots) in procession to meet us—one of the most affecting marks of respect from the peasantry to their rulers or their superiors that I know. One woman carries on her head a brass jug, brightly polished, full of water, while all the other families of the village crowd around her, and sing in chorus some rural song that lasts from the time the respected visitor comes in sight till he disappears. He usually puts into the *kalás* a rupee, to purchase *gúr*

(coarse sugar), of which all the females partake, as a sacred offering made to the sex. No member of the other sex presumes to partake of it; and during the chorus all the men stand aloof in respectful silence. This custom prevails all over India or over all parts of it that I have seen.

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72. **Dread of Ghosts—Mahoba.**—Vol. I, p. 242. Bundelkhand was formerly possessed by the Chandel Rájpúts, who have now disppeared. If one of that tribe can still be found it is in the humblest rank of the peasant or the soldier; but its former strength is indicated by the magnificent artificial lakes and ruined castles which are traced to it, and by the reverence which is still felt by the present dominant classes of its old capital of Mahobá. Within a certain distance around that ruined city no one now dares to beat the drum in festivals or processions lest the spirits of the old Chandel chiefs who there repose should be roused to vengeance; and a kingdom could not tempt one of the Bundels or Powárs to accept the government of the district in which it is situated. They will only take subordinate offices—these under others, and that with fear and trembling.

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73. **Durgavati of Garhi Mandala—Legends—Cairn—Building.**—Vol. I, p. 244. When the deadly struggle between the tribes took place cannot now be discovered. In the time of Akbar the Chandels were powerful in Mahobá, as the celebrated Durgávatí, the queen of Garhí Mandalá, whose reign extended over the Ságar and Narbadá territories, and the greater part of Berar, was a daughter of the reigning Chandel prince of Mahobá. He condescended to give his daughter only on condition that the Gond prince who demanded her should, to save his character, come with an army of fifteen thousand men to take her. He did so, and Durgávatí departed to reign over a country where her name is now more revered than that of any other sovereign it has ever had. She was killed above two hundred and fifty years ago, about twelve miles from Jabalpúr, while gallantly leading on her troops in their third and last attempt to stem the torrent of Muhammad's invasion. Her tomb is still to be seen where she fell, in a narrow defile between two hills; and a pair of large rounded stones which stand near are, according to popular belief, her royal drums turned into stone, which, in the dead of night, are still heard resounding through the woods, and calling the spirits of her warriors from their thousand graves around her. The travellers who pass this solitary spot respectfully place upon the tomb the prettiest specimen they can find of the crystals which abound in the neighbourhood; and with so much of kindly feelings had the history of Durgávatí inspired me that I could not resist the temptation of adding one to the number when I visited her tomb.

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74. **Causes of Blight—Measurement of the Soil.**—Vol. I, p. 248. I had a visit from the minister, and the conversation turned upon the causes and effects of the dreadful blight to which the wheat crops in the Narbadá District had of late years been subject. He said that the people at first attributed this great calamity to an increase in the crime of adultery which had followed the introduction of our rule, and which was understood to follow it everywhere; that afterwards it was by most people attributed to our frequent measurement of the land, and inspection of the fields with a view to estimate their capabilities to pay, which the people considered a kind of incest, and which he himself thought the Deity would never tolerate. "The land is," he said, "considered as the mother of the prince or chief who holds it,—the great parent from where he derives all that maintains him, his family, and his establishments. If well treated she yields this in abundance to her son; but if he presumes to look upon her with the eye of desire, she ceases to be fruitful, or the Deity sends down hail or blight to destroy all that she yields! The measuring of the surface of the fields and frequently inspecting the crops by the chief himself or by his immediate agents were considered by the people in this light, and in consequence he never ventured upon those things." The measurements, he was satisfied, were made by us more with a view to distribute the burthen of taxation equally upon the people than to increase it collectively. Still he thought that either we should not make them at all, or delegate the duty to inferior agents, whose close inspection of the great parent could not be so displeasing to the Deity.

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75. **Causes of Blight—Eating Beef.**—Vol. I, p. 249. Rám Chand Pandit said that the crops of late had unquestionably suffered from the constant measuring going on upon the lands; but that the people, as he knew, had now become unanimous in attributing the calamities of the season, under which these districts had been suffering so much, to the eating of beef, which was, he thought, the great source of all their sufferings.

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76. **Blight, a demon dependant on the east wind.**—Vol. II, p. 250. I found that about the time when the blight usually attacks the wheat, westerly winds prevailed, and that it never blew from the east for many hours together. The common belief among the natives was, that the prevalence of an east wind was necessary to give full effect to the attack of this disease, though they none of them pretended to know anything of its *modus operandi*: indeed, they considered the blight to be a demon, which was driven off only by prayers and sacrifices.

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77. **Blight attributed to the Trigonometrical Survey.**—In 1832 the people began to search for causes of blight. The frequent measurements of the land, with a view to equalize the assessments, were thought of; even the operations of the Trigonometrical Survey, which were then making a great noise in Central India, where their fires were seen every night burning upon the peaks of the highest ranges, were supposed to have had some share in exasperating the Deity; and the services of the most holy Bráhmans were put in requisition to exorcise the peaks from which the engineers had taken their angles the moment their instruments were removed. In many places, to the great annoyance and consternation of the engineers, the land-marks which they had left, to enable them to correct their work as they advanced, were found to have been removed during their short intervals of absence, and they were obliged to do their work over again. The priests encouraged the disposition on behalf of the peasantry to believe that men who required to do their work by the aid of fires lighted in dead of night upon high places—and work which no one but themselves seemed able to comprehend—must hold communion with supernatural beings—a communion which they thought might be displeasing to the Deity.

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VOL. III.] NOVEMBER 1885. [No. 26.

## RELIGION.

**78. Non-Brahmanic Hinduism in the Himalayas thambas-temples.**—(See Vol. III, note 1).—A curious feature in the worship of some of these *Deotás* is the erection near the temple of a tall mast, usually a pine-tree stripped of its branches. Upon the summit of this *thambá* the *Deotá* is supposed to rest when sacrifices are offered to him, or festivals are held in his honour. Sometimes the worshippers dance round it. Can this have had a common origin with our maypole? A smaller pole is sometimes carried round from house to house by the *chelá* and other officials of a *Deotá* when contributions are received from the persons visited. This pole is often ornamented by strips of coloured cloth being wound round it, and in some cases it is surmounted by a tuft of feathers. It is occasionally fanned with a *chauri*, or yak's tail, thus showing its sacred character; and it is called by the name of the *Deotá*, as if the divinity were present. May not these resting-places for the *Deotás* represent the "grove" which is so often mentioned in the Bible in connection with idol-worship, and which Biblical scholars have found so difficult to identify? At the fire temple of Jwálá Mukhí is a tall mast covered with plates of copper. On my asking the chief Bráhman what it was, he hesitated, and then said it had no use. It was no doubt originally one of the masts which I have just described, and was connected with rites which have now become unorthodox. The *stambhas* or stone pillars found in connection with Jain, Buddhist, and Vaishnava temples, in several parts of India and in Naipál, had no doubt their origin in these wooden resting-places for the *Deotás*. At Vaishnava temples the pillars are usually surmounted by a figure of Garuda, the mythical bird upon which Vishnú is supposed to ride. These pillars seem to have been common to several of the ancient religions of the East.

In the valleys near the plains the unorthodox *Deotás* occupy an inferior position, and are usually meanly lodged in roofless enclosures of rough stones, in small, rudely-built temples or under trees. Here the principal temples are sacred to the worship of the deities of modern Hinduism. In the more remote Districts, however, the *Deotás* of the hills have few rivals, and their temples are often imposing. They are generally of timber, very massively built, and are often adorned with elaborate carving. In fact, the timber stage of Indian architecture, referred to by Fergusson—*History of Indian Architecture*—here still survives, and the resemblance between these wooden temples and some of the sculptured stone edifices represented in his works is very striking. Whatever the name of the *Deotá*, the plan of the temple is generally the same. An inner cell of wood, or more rarely of stone, contains the god—usually a rough stone or a rudely-carved image. Over this cell, and extending a little beyond it at the back and sides, is a wooden roof, with overhanging eaves, supported by massive wooden pillars. This roof is prolonged in front so as to form a pillared hall, in which the worshippers assemble, and in which sacrifices are offered. Travellers are allowed to lodge in the hall, but women are not usually admitted. Sometimes a high pyramidal structure is raised over the cell, but in most cases the roof is of the same height throughout. The carving is sometimes very elaborate, the serpent being almost invariably introduced. A fringe of carved wooden tassels round the eaves, so arranged as to wave in the wind, is a common decoration.

The *Deotá*, worshipped in some of these temples, is Shib—*i. e.*, Siva, and in others Devi; but it is sometimes doubtful whether these are the original deities for whom the temples were erected. Doubtless, however, these were originally the deities of some of the aboriginal tribes, and they are perhaps here seen in their primal form. They are worshipped with the same rites as the other *Deotás*.

The Kailás peak, at the source of the Satluj, and the peak of Munh Mahesh, at the head of the Rávi, are both considered as the home of Siva, and as such, are visited by crowds of pilgrims from India and the countries outside the Himalayas. Other mountain peaks, too, are

believed to be the abode of particular *Deotás*.—*C. F. Oldham.*

[Reprinted from *Contemporary Review*. The pole above-mentioned is also a peculiarity in the worship of Gurú Guggá (see Vol. I, note 3), and in much of the worship by the mehtars of Lál Beg, for an account of which, see *Legends of the Panjab*, Vol. I, p. 529 *ff*.—ED.].

79. **Baigas—See-saw Pig Ceremony—Narayan Deo.**—A special characteristic of the Baigas (see Vol. I, notes 415, &c.), to the reform of which the missionary's efforts will, it is hoped, be speedily directed, is a disposition to be cruel to pigs. When anything goes wrong, they kill a pig. If the affairs of a household do not prosper the pig is barbarously murdered by a process which might be described as *peine forte et dure*, but which Deputy Commissioners prefer to call by the euphuistic term of the See-saw Pig Ceremony. This is how it is done. The pig is brought and placed on its back on the threshold of the house in trouble, with its head outside the door-way and hinderparts inside. A stout piece of *saj* wood is then placed across its stomach, and the ends of it are left sufficiently long to project several feet beyond the pig on either side. Two men inside the house then seize each one of the forelegs and pass them over the log, while two men outside seizing the hind legs pass them through the forelegs, and pull in the opposite direction. During this process several men have mounted on either end of the log, some sitting and some performing a sort of war-dance. The see-saw then commences, alternately the hind-feet being pulled over the head, and the forefeet in the direction of the tail. By this time the discord passes description—the men's song and the pig's song,—all present shouting the song of Nárâyan and the pig joining in with his yells. So the poor brute is worried and pressed to death. Náráyan Deo, the household god, represents the sun, and the See-saw Pig Ceremony is supposed to be performed for his pleasure. The carcase of the victim is then devoured by those who assisted in the rite.

80. **Decay of Sikhism.**—The difference between Sikhs and Hindús now-a-days seems to be very slight—the former, in fact, consider themselves Hindús, and live as such. The son of a Sikh is not of necessity himself a Sikh. He is born a Hindú, and becomes a Sikh or not, as he pleases, when he grows up. It is often seen in families that some of the members are Sikhs while others are not, the only difference between them being this, that the Sikh portion let their hair grow and do not smoke tobacco.

Many Sikhs voluntarily renounce Sikhism and become Hindús. This is done by having the *khes* cut off. The *khes* is the roll on the top of the head into which the long, uncut hair of a Sikh is tied. Such Sikhs are called *munaiyá* or shaven. The reason they allege for this step is, that they find less difficulty in getting wives as Hindús than they do as Sikhs. Sikhs and Hindús, however, intermarry as such. A man may cease to be a Sikh, and then become one again whenever he pleases.

The dolí-bearers on the Dalhousie road, though they seem to be Sikhs, yet use tobacco freely. When I asked the reason, they told me they found it very hard work to carry dolís without refreshing themselves with the *huqqa*; so when they left their homes to come up for the summer work, they had their hair cut, and so gave up Sikhism. On their return home for the winter they paid a few *ánás* and were re-initiated. These facts show that Sikhism is fast being re-absorbed into Hinduism.—*H. Martyn Clark.*

81. **Hindu Godlings—Bombay.**—(See Vol. I, notes 335, &c.). The following godlings belong to the *chálá khet* division :—

Kálkáí, Bhairavnáth, Kambaljáí, Síkkábáí, Kánhobá, Saptákshrá, Paigambar, Brahmarákshe, Pret, Parya, Bhut, Sawis, Pír, Dákin, Chudel, Lavan, Mani, Pishácha.—*K. Raghunáthjí.*

## SOCIAL CUSTOMS.

82. **The Objects of Pilgrimage at Nigaha.**—Nigáhá, in the Derá Ghází Khan District, is the great shrine to Sakhí Sarwar, and the following are among the objects shown to the devout. To the north-west of the main shrine is a house said to have been occupied by Bábá Nának, the founder of Sikhism! To the east is an apartment containing the stool and spinning-wheel of Máí 'Aeshán, Sakhí Sarwar's wife, who must have lived about the end of the 12th century *A. D.!* In another apartment is an image of Bhairún (*i. e.*, Bhairava), the saint's messenger. To the west of the out-houses and within the shrine enclosure are two dead trees said to have sprung from the pegs which were used for the head and heel ropes of Kakkí, the Saint's mare. Behind the shrine are the dwellings of his son Ráu'ddín and his brother Dhodá. To the west near the shrine, but away from it, are the tombs of Núr and Isháq, two of his companions; and similarly to the east are two more tombs to his comrades 'Alí and 'Usmán.—*R. C. Temple.*

83. **Worship of Anar Singh—Fairies—Kangra.**—Anár Singh or Nár Singh represents the man-lion (Narasinha) *avatára* of Vishnú, and is

a favourite *Deotá* in the Kángrá District and Panjáb Himálayas generally. He is now considered to be a Chhatrí *Deotá*, and is worshipped by the women on Sundays, whether Hindús or Musalmáns. His abode is the *pípal* tree, but his worship takes place almost entirely at home, where he is represented by a cocoanut that rattles when shaken, placed on a shelf or *táq*. On this cocoanut a *tilak* or sectarial mark is placed on Sundays. Brides are especially enjoined to worship Anár Singh in this manner.

Anár Singh's vehicle is a white male kid called *Kudnú* or the leaper. This is often kept for his use in many households, and when it grows up it is sold, and a new one bought with the proceeds—*i. e.*, with the exact pieces of money realized by the sale.

The worship of Anár Singh is connected with that of two classes of *parís* or fairies, called *siáh parí* and *lál parí*, or black and red fairies. The former may be called the Musalmán, and the latter Hindú fairies in this way. The whole population is dedicated to these fairies: those to the *siáh parís* must eat meat killed *halál*—*i. e.*, Musalmán fashion, by cutting the throat; and those to the *lál parís*, that killed *jhatká*—*i. e.*, Hindú fashion, by decapitation at a blow. If this rule be not strictly observed, illness is sure to follow.

Anár Singh is the cause of most illnesses, which may be avoided by wearing a *gandá*, a knotted three-coloured necklace of cord, worn by women and children as an amulet.—*R. C. Temple.*

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**84. Worship of means of livelihood—Kangra.**—Farmers worship their bullocks in Sáwan, their ploughs at the Dasahrá festival, and have a ceremony to drive away ticks from their beasts at the end of October after the Dasahrá, on a day called *Chimí-ká-din* or Tick-day. This ceremony is as follows:—A cowherd for a small fee takes a tick from each animal and burns it in a fire, after which the ticks leave the beasts. As a matter of sober fact, it is the cold that kills the ticks.

Gaddís or mountain shepherds worship their sheep at the full moon in Asárh.

Bankers and clerks worship their books and pens at the Díwálí.

Baniáhs worship their weights at the Dasahrá, Díwálí, and Holí festivals, and in a way every morning as well.

Telís worship their oil-presses at odd times, whether Hindús or Musalmáns.

Artizans salute their tools daily when they bathe. Generally speaking, the means of the livelihood are worshipped, whatever they may be, at the Dasahrá, Díwálí, and Holí festivals.—*R. C. Temple.*

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**85. Kolacharis—The Upper Mouth Veda.**—(Compare Vol. II, notes 648 to 650).

The following *sloka* is said to be from the *Sivatantra*, and is held to be one of the foundations of the Koláchárí beliefs:—

*Mamapanchamukhe bhyascha panchámnáyá vinirgatah :*

*Púrbescha paschamaschaiva dakshinaschotarastetháh,*

*Urddhámnáyescha: panchaite mokshamárgáh prakítetah.*

*Amnáyá vahavah santi: urddhámnaye na nosamáh.*

(Saith Siva), from my five mouths have the *védas* come:

From the Eastern, Western, Southern, Northern, and Upper Mouths: these five (*védas*) are the ways to salvation.

The *védas* are several: none is equal to the *véda* from the upper mouth.

(By the "upper mouth *véda*" is understood the tenets of the Koláchárís.)—*Sardáru Balhari.*

[For the caution with which the above "*sloka*" must be received and the linguistic of this and similar "texts," see note 650, Vol. II.—ED.].

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**86. Re-marriage of Widows.**—The legality of widow-marriage is not only in accord with the spirit of the *Sástras*, but is also established by the direct injunction of the *Dharma Sástras*, as first pointed out by Pandit Iswara Chandra Vidyaságara of Bengal, and then by Vishnu Sástri of Bombay and *pandits* in other parts of the country, yet the majority of the orthodox Hindús still doubt that there are authorities in the Hindú *Sástras* in favour of it.

The following passage is from the *Dharma Sástra* or Laws of Parásara Rishi, which are intended for the *Kali Yuga* or the present age:—

*Nashte, mrite, prabrajite, klívecha,*
*Patite, patau ;*
*Pancha swápatsu, nárinam*
*Patiranyo bidhiyate.*

"If the husband deserts (his wife), if he dies, retires from the world, becomes impotent, or fallen (religiously); in any of these five cases of affliction, (the wife) is allowed (to get to herself) another husband."

The same passage with further amplification occurs also in the *Nárada Samhita*; thus—

*Nashte mrite prabrajite*
*Klivecha patite patau;*
*Pancha swápatsu, nárinam*
*Patiranyo bidhiyate.*
*Ashtau barsanya peksheta*
*Bráhmani prositam patim;*
*Aprasútátu chatwari*
*Parato anyam samá srayet.*
*Kshattriyá shat samástisthe,*
*Daprasutá samá trayam.*
*Vaisyá prasutá chatwari,*
*Dwe barse tuitará baset.*
*Na sudráyah smritah kála,*
*Esha prosita yoshitáh.*
*Jivati sruyamane,*
*Syádesa dviguno bidhih.*

"If the husband deserts (his wife), or if he dies, retires from the world, becomes impotent or fallen (religiously); in any of these five cases of affliction, (the wife) is allowed (to get to herself) another husband.

"The wife of a Bráhman should wait for eight years for a husband who has left home; but if she has not begotten any children she need only wait for four years, and then take to herself another (husband).

"The wife of a Kshattriya should wait for six years, but one who has not got children, for three years only.

"The wife of a Vaisya, if she is with children, should wait for four years, otherwise for two years only. No such time is fixed for the wife of a Sudra (who can marry another husband whenever she likes), if her (first) husband has gone away.

"The time mentioned above should be doubled if the wife learns that her first husband is alive."

The following passage occurs in *Manu*:—

*Yá patya bá, parityaktá vidhavá ba, swayechhayá;*
*Utpádayet punarbhútwá*
*Sa paunarbhava uchyate.*

"If a woman who has been divorced by her husband, or who has become a widow, marries again and begets a child, that child is called *punarbhava—i. e.*, one born of a woman married again."

Yájnyavalkya, the great Hindú law-giver, next to Manu, says:—

*Akshatácha kshatáchaiva*
*Punarbhu sanskritáh punah.*

"If a woman, whether she has lived with her former husband or not, is married again, she is called *punarbhu—i. e.*, married again."

There is a *Sruti* of the *Védas* also on this subject, *viz.*—

*Udírsva náryabhi jivaloka!*
*Mitásu metamapasesa ehi.*
*Hasta grábhasya didhi sos tvame,*
*Tat patyur janitya mabhi sambabhúva.*

"O woman! Thou art lying by the side of your dead husband. Get up, come to the world of the living, and be the wife of that second husband who may take hold of thine hands—*i. e.*, marry thee."

This advice used to be offered to a widow in the Vedic ages when her husband was laid on the funeral pile and she used to lie by his side. It is evident from the text that, in the *Satya Yuga* or the Golden Age, widows were not consigned to the fire with the corpse of their husbands, as became unfortunately the fashion in latter days, till the custom was abolished by the British Government, but were advised religiously by the priests to marry another husband.—*Journal, Anjuman-i-Panjáb.*

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**87. Re-admission after forfeiture of Caste.**—In 1870, some scholars at the Mission School in Kángrá were charged with having eaten with some native Christians, and were turned out of caste. Subsequently some of the relatives and friends were seen to eat with these out-castes, and were also excommunicated. The outcastes then went to Hardwár, duly feasted Bráhmans, and performed many ceremonies and fasts, but to no purpose: their castes would not re-admit them; and it was not till 1884, 14 years after the offence, that they were re-admitted after paying fines amounting to some thousand rupees, and going through all the ceremonies of mourning for the dead.—*Sardáru Balhari.*

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**88. Caste disruption—A Panchayat of Chamars.**—(Continued from Vol. III, note 14) The first move was on the part of the catechist, who gave a short *résumé* of the events which had led to the meeting, and thanked them for having all responded to the summons, and called on the *Chaudhri* and the other men to do their part. This they did simply and well. Standing up they one after the other expressed their appreciation of the comfort which they had enjoyed, and the consideration they had met with in their old connection, but regretted that they had now reached a point in their new life as Christians which made it impossible for them to continue on the old terms of fellowship; and they therefore

wished to say that for the future, while they were, and always would be, glad to reckon many individuals as personal friends, they would have nothing to do with the Chamár brotherhood as such. They would not recognize its authority, or attend its meetings. So far all went smoothly; and this declaration was even received with favour as an outspoken, frank confession, which it well became them to make. But then a little point arose, which showed that there was, to say the least, a strong under-current of opposition present. For the *Chaudhrí* in his old caste was entitled by custom to nominate his successor,—strictly to nominate, the acceptance or rejection of the nomination being at the option of the meeting: and when, in the exercise of this right, he proceeded to nominate his nephew, who was not a Christian, the nomination was, after a very few moments, rejected with something very like contempt. The question then was, whether the meeting would break up, leaving the step already taken to work its influence quietly and gradually, or whether they would proceed to sifting out the Christians. Before long it made itself evident that the latter was the intention.

It was very interesting to watch the way in which decisions were gradually matured at the meeting, and then found expression. The whole process was essentially natural, and the real internal working of a *panchâyat* was exhibited. Silence would reign for a while, for a time broken only by the murmuring of low voices, as all the heads clustered together into little knots, usually round some one more or less prominent and central head, and discussed the matter in dispute; and as opinion took clearer shape, the voices rose to louder utterance, till the comparative silence was succeeded, first, by a buzz, and then by something like a roar, as everybody, having found what he believed to be the true solution, hastened to convey it in no measured tones to his neighbour. Then out of the uproar order once more evolved itself, as some one of the more prominent personages, raising himself forward on his knees, (they were all squatting round on pieces of cloth and mats on the ground) addressed by name some other notable, and propounded his view of the right line of conduct to be pursued.

It was soon found that the general feeling was in favour of sifting out the Christians: the process to be performed by setting a pot of Ganges water in the midst, and call on all those who were supposed to be Christians to come forward, and raise it to their foreheads, in sign of worship, at the risk of being summarily ejected from the caste if they refused.

One or two preliminary difficulties had to be solved. In the first place, it was a question as to who should call upon the Christians to stand forward; and as more than one member of considerable standing and personal and family influence among the Chamárs was included in the number, it was a function from which most shrank. At last it was decided that each headman of a District should call out one by one the names of those who lay within his jurisdiction. They next wanted a little Ganges water, and it was wonderful how rapidly such provision was made, considering that the Ganges lay a distance of not less than 40 miles as the crow flies. A boy lifting a pot disappeared, taking the direction to the nearest well, and in an incredibly short space of time re-appeared with the holy fluid.

Now all was ready, and after a minute of really anxious suspense, the calling out commenced. Designedly or otherwise, it happened that the first five names called were those of men of very weak character, low esteem, and poor position in the caste. One after another they stepped forward in obedience to the summons, and raised the water to their heads. It was done rather amid the jeers, half-suppressed, than the real approval of the Chamárs.

[To be continued.—ED.].

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**89. Marriage Custom—Pilgrimage—Baba Gajju—Bhabras.**—Many of the Bhábrás will only marry their sons after taking them to the tomb of Bábá Gajjú, a progenitor of the Bar Bhábrás, at Pipnákh, in the Gujránwálá District, and making them go round the tomb by way of adoration. —*R. C. Temple.*

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**90. Trees with regard to Marriages—Kangra.**—At every marriage twigs from five trees are cut and brought by a (*málí*) gardner, and put into a *kals* (large earthen pitcher). Among these plants are *ák* (*calotropis procera*), *dhák* (*butea frondosa*), *ám*, mango. This ceremony is called *pánch pallab*, or *kals-kí-pújá*, and consists of placing the twigs under a cocoanut and covering them over with a red or yellow cloth, both in the bride's and bridegroom's house, and worshipping them.

The familiar tree marriage of men who have lost two wives is made in Kángrá with the *Dhrek* or bakáyan (*melia azedarachta*).

People who are childless regularly marry the *tulsí* (*ocymum sacrum*) to Ráma Vishnú, Krishna, &c., in the hope of having a child. If the birth of a child does not follow, then they much dread that a *Yamdút*, a messenger from Yáma, or evil angel, will harass them on their road after death. —*R. C. Temple.*

**91. Rubbing the nose on the ground—An oath.**—The following passage comes from a religious song or hymn :—

*"Alláh, Alláh" karat hain, jo zát Us kí hai pák ;*
*Binâ prem ríjhe nahin, jo ghis dáro sab nák.*

They call Him "God," whose nature is pure:
Without love he is not pleased, though thou rub away thy nose.

The apparent meaning here is, that outward worship is not pleasing to God: and the moral is obvious. The song in question is a Hindú *not* a Musalmán song.

In Vol. I, *Panjáb Legends*, is the following passage:—Rájá Rasálú won Rájá Sarkap's head at a game of *chaupar*, but having mercy on him, he said—"If you will *draw a line on the ground with your nose* that you will give me your daughter Kokilán to wife, I will not take your head." The expression here is, I am told, a common one of challenge in Hindú "*nák kane lakír khainch !*" or in Panjábí "*nak kane lík páh !*" and is still considered a binding oath.

I think it is reasonable to suppose that the custom is alluded to in the hymn.

Can any one give further information ?—*R. C. Temple.*

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**92. Marriage riddles.**—(See Vol. I, note 727). It is well known that at Hindú marriages the girls of the bride's house or party take possession of the bridegroom and set him riddles in verse to answer, often much to his confusion. These riddles are all conventional verses of a silly, childish sort, and must be answered by set verses of the same description. The "answering" correctly is a mere question of memory. Here are specimens :—

I.

*Q.—Terí roti vichh dad, khá bhaven chhad ?*

There is a frog in your food ; will you eat it or leave it ?

*A.—Khá kabútar ude ján dá ; kúkdá "kain, kain."*
*Nále merí rotí chhut gaí ; nále chhut giá main.*

A pigeon ate it and flew away while it cried out "*kain, kain.*"
Therefore my food escaped (pollution), therefore I can eat it.

II.

*Q.—Thál vichh do vastú páián, tísá te kuhárá :*
*Halak tere vichh pípal pháte, bárá singán-wálá.*

We put two things into thy platter; a chisel and an axe :
A *pípal* stuck in thy throat, with twelve branches to it.

*A.—Untián charáián, mukh vichh lain ghá.*
*Nále mere rotí chhut gaí ; nále chhut gai rá.*

The camel browsed (on the pípal) and ate it as fodder:
So my food escaped (pollution): so my course is clear.—*Chaina Mull.*

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## FOLKLORE.

**93. Cow's Milk.**—The milk of a black cow is considered cooling for a child, and is the next best thing to its mother's milk.—*William Crooke.*

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**94. Lizards—Cures.**—If you kill a blood-sucking lizard on a Sunday and burn his body the ashes are a sure remedy for a child in convulsions.—*William Crooke.*

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**95. Crow's Nest.**—A stick out of a crow's nest (*gad kí lakrí*) is considered to have magical powers. Thieves are said to use them for opening locks. This is like the "Hand of Glory," or the hand of a criminal who has been executed, which Brand (*Observations*, p. 732) says "is used by house-breakers for the purpose of entering houses at night without fear of opposition."—*William Crooke.*

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**96. Scorpion's Sting.**—The popular cure for a scorpion sting is the smoke of the dry leaves of the *acacia* (babúl). A child will never be stung by a scorpion if you make a square on the wall with ground rice, cut off a scorpion's sting, and put it under the square.—*William Crooke.*

[See Vol. III, note 35.—Ed.].

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**97. Nauratar—Magical influence.**—Mr. J. R. Reid, in his *Azamgarh Glossary*, describes it as "the fast nominally of nine days from the 1st of the light half of Kuár to the 9th on the 10th day of the Dasahra, Durga is chiefly worshipped. During the fast wizards (Ojhas and Sokhas) are supposed to have special powers.—*William Crooke.*

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**98. Owls.**—An owl's claw tied round a child's neck keeps him from being afraid of anything. The smoke of owl's flesh keeps off ghosts from a child. While I was at Awá, in the Etá District, I had a Persian reader who was much feared as a wizard. It was said that he acquired his knowledge of magic by spending a night in a room naked alone with an owl, who communicated all sorts of wisdom to him!—*William Crooke.*

99. **The Tulsi Plant—Legend.**—A pretty and graceful legend attaches, in India, to the *tulsí* plant, which carries one back to the old tales of days gone by. Only in England the rose tree plays the sort of part the *tulsí* plays out here. In almost every village the *tulsí* plant, in its mud pillar, may be seen either growing up at the door of a hut, or close by the village well, or near the village shrine. The story is that Krishna, in one of his many roamings, fell in love with a fair young wife, who scorned his suit. Unable to win her affections, he determined to remove her husband, the obstacle to his success; and in due course the husband was killed. But the brave leal-hearted wife ascended the funeral pyre: preferring death with the husband she loved, to life with the hated lover, she cast herself into the flames and expired. From her ashes sprang up the shrub, which, in remorseful memory of her constancy, Krishna called by her name of *Tulsí*. —*M. Rivett-Carnac.*

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100. **Dharma Rajas of Bhutan—Metempsychosis.**—The Dharma Rájá (or spiritual ruler of Bhután) succeeds by incarnation, as does also his vicegerent, who administers the office during the Dharmá's minority. "Upon the death of these holy men," writes Mr. George Bogle from Tassisudon in 1774, "their souls pass into the bodies of children, who after a strict examination into their indentity, are recognized; and thus a succession of saints under various forms, but animated by the same spirit, have continued, at different intervals, to enlighten this corner of the world. At present there are only two, the Bōdy and the Heart. The Word died about 1762, and having never since appeared, it is uncertain whether his soul may not be swallowed up in that ineffable spirit, of which it is only an emanation." The allusion here is to the fact that there used to be three incarnations, representing, respectively, the body, the heart, and the mouth or word of the original Láma who came from Tibet and founded the kingdom of Bhután.

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101. **Legend of Ranithrod—Rawal Pindi District.**—They tell how on one shining morning, when the Rájpúts of Ranithrod issued from their fastnesses to attack their national foes, the Muhammadans, they bade their wives look out for their return in the evening, when if fortune had gone against them, and the enemy was in pursuit, they would carry their lances, point in air, as a signal that all was over. It happened, however, that success attended their arms, and that they obtained a brilliant victory. On their return march, one of them proposed that to deceive their wives and to surprise them they should carry their lances inverted, and the rest in the foolishness of their hearts consented. So it came to pass that when their wives looked out from lattice and battlement, lo the lances were held aloft, apparently, in the manner agreed upon. Immediately, without further ado, these silly fond women hurled themselves down the precipice, and were dashed to pieces on the rocks below. Hence "Ranithrod." As for the Rájpúts, when they arrived at their desolate homes, and heard the dreadful story, they one and all agreed never to survive such devoted consorts. So they also threw themselves over the self-same precipice, and were likewise dashed to pieces. Thus ended the dynasty of the Rájpúts of Ranithrod, whose possessions thereupon fell into the hands of the true believers.

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102. **Legend of Kot Bithaur—Sirkap—Rasalu—Kokilan.**—Kot Bithaur, in the Atak Hills, was the fortress palace of the famous Rájá of bygone centuries—Sirkap, the beheader. I know not when he flourished; but judging from the traditional stories concerning him told by the villagers, I should conjecture that he lived about the time of the Muhammadan invasion, and that he was probably the last of his race. If tradition lie not, he was a truculent rascal, whose ruling passion was play, and a weakness for beheading any of his guests who were so unfortunate as to be beaten in the games of chance which delighted him. In this he was assisted by an invisible cat, and of course his guests had always the worst of it, until he met his match in Rájá Rasálú, who possessed a wonderful rat, whose exploits are fully believed in by the people of the neighbourhood This Rájá's resources, however, did not end here. By an ingenious contrivance of suspended ropes he was enabled to bridge the Indus, and to pay stealthy visits to a certain Fair Rosamond, who resided on the opposite bank of the river. It was in one of these perilous expeditions that fate at length surprised him, and that his body was carried away in the eddying flood. His neglected queen, the beautiful Kokilán, who indeed had compassed the death of her lord, was wont to amuse herself in the cleft below the palace on a swing swung from rock to rock, which, when in full play, must have suspended the fair lady, for one dizzy moment, high over the descending precipice.—*C. S.*

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103. **Money—Luck—Hindus.**—To take out your money at the Díwálí festival and wash it with milk and water (*kachí lassí*) and to burn incense (*dhúp*) in honour of the Goddess of Wealth (Lakshmí) means prosperity for the year.—*Chaina Mall.*

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104. **Sarson Seeds—Exorcism.**—Panjabis will often scatter mustard seed (*sarson*) about a

Magistrate's Court with a view to conciliating him and exciting his sympathies.—*W. G. F. Haslett.*

[This bears a curious analogy to the customs with regard to exorcising *churels* or ghosts. See Vol. II, note 905.—ED.].

105. **Miraculous Vehicle — Witches.**—A "correspondent," says a native paper, "who has a character for veracity in our office, and is besides known to be a thorough sceptic in matters supernatural, sends a very oriental tale to the journal. There is, it seems, a wealthy Bengali in Munger who, on three successive occasions, has been taken up by a triad of nocturnal females and bodily transported at one time here, at another there, but always far from his native village. As a secondary process, on two of the trips, a couple of nails have been driven into his body; while the third trip was signalized by compensation in the form of rupees. The strange part of these transportation scenes is, that a policeman has on each occasion been the discoverer of the transported.

106. **Buffaloe's saliva.**—Buffaloe's saliva applied to the soles of the feet induces sleep.—*W. J. D'Gruyther.*

107. **Antelopes killing Snakes.**—Below I give a newspaper extract, purporting to show how antelopes kill snakes. Is it a fact of natural history or of folklore?

The snake is not only frequently attacked, but is actually killed by that slim animal the antelope. The manner of assault is curious. As soon as the snake is discovered, the male antelope begins trotting swiftly round his enemy, seemingly with the purpose of confusing it; then, springing high into the air and bringing his four sharp hoofs together, he descends with all his weight upon the foe. The instant he touches the snake he separates his feet with a rapid movement, and tears it to pieces before it has time to retaliate.—*W. J. D'Gruyther.*

108. **Tigra satna—Cattle-thefts.**—(See Vol. I, note 516; Vol. II, note 350). The cloth therein mentioned should be red, and should, so far as possible, be *malmal* or *khâsa.*—*M. Millett.*

109. **Lucky Omens—Journeys — Kangra.**—The following are lucky omens on journeys. To meet a corpse in a *doli*, flesh, fish, a cow with her calf, a mongoose, an ox, a wild parrot perching your body, sound of music, a Bráhman telling his beads or saluting you with his turban and *tilak* (sectarial marks) on, a married woman, a pot full of water, a blue jay (*nílkanth*), a peacock, a lizard (*kirlá*).—*R. C. Temple.*

110. **Unlucky Omens—Journeys—Kangra.**—To meet an ass, a bull buffalo, a sweeper with his rubbish, any one carrying salt or earth, a potter, a Bráhman with a bare head or who passes without returning your salute, a widow, an empty pot, a wall-eyed man, a blind man, a *bairagí* (mendicant), a *faqír* covered with ashes, an oil-crusher with his pot, a crow, a jackal, a cat.—*R. C. Temple.*

111. **Lucky Omens—Kangra.**—Twitching of the right eye (*sanak*), a white lizard (*chipkalí*).—*R. C. Temple.*

112. **Unlucky Omens—Kangra.**—Twitching of the left eye, a black *chipkalí*, a howling dog, a hooting dog, a crow dropping on the head, a lamp falling, the turban coming off, a ring-dove (*kanthídár kabútar*) entering your house.—*R. C. Temple.*

113. **Hooting Owls—Kangra.**—If an owl should hoot three times on a house the master must leave it for three, seven or eleven days, and place thorns at the door, give a dinner to Bráhmans, sacrifice a goat, and offer up a broken cocoanut before he re-enters.—*R. C. Temple.*

114. **Sneezing—Kangra.**—The omens and luck connected with sneezing in Kángrá District is a most complicated matter, depending on the hour of the day and the position when sneezing, whether the body was turned to the east, west, north or south at the time.—*R. C. Temple.*

115. **Rope used in Hanging.**—At the execution of a murderer in Bombay, a few days ago, a curious circumstance was noticed in connection with the disposal of the body. The hangman, it was observed, took particular care to secure that part of the rope firmly, with the knot, which had encircled the neck of the deceased. When questioned what he wanted it for, he stated that every quarter of an inch of the rope was worth over three rupees. There is a prevailing belief among the lower classes that a piece of such rope, however small, has the power to keep away from their houses evil spirits and ghosts, and even avert a death from hanging.

116. **Charms—Desecration of Graves.**—The police at Haidarábád have succeeded in arresting four Pariahs charged with desecrating graves on a large scale for a singular superstitious purpose. The graves of children freshly buried were the special objects of their operations. The head of the band, a Púját named Appawú, used to cut out the large blood vessels connected with the head and neck of the disinterred children, and subsequently employed them in the confection of an ointment which, he told his dupes, when applied to the eyelids, conferred the

power of seeing hidden treasures. The detection of the ruffians was caused by the visit one night of a mother to the grave of her child, buried only that day. She surprised them at their work, and at once brought the police to the spot.

## CASTES AND TRIBES.

**117. Shah Daula's Rats.**—(See Vol. II, note 172).—The following is a case within my own experience :—The father and mother are healthy and normal. Their first child—a male—died in infancy, and its parents were recommended to pray to Sháh Daulá for a second, but this they allege that they declined to do. Their second child—also a male—has a skull decidedly that of a *chúhá* (rat). It is very timid, hiding itself like a mouse, but it is fairly intelligent and affectionate. It is not, however, able to articulate, but it answers to its name, and salutes when told to do so. The organs of procreation are normal for its age, but its legs are thin, and the body decidedly small. The third and fourth children are males, and normal in every respect. Their fifth is also a male, and, though still an infant, is a decided *chúhá*.

I am told that these "rats" have been known to live till 50. The attendants at Sháh Daulá's shrine are unable to live on the offerings from the pilgrims, and so some take to wandering and exhibiting *chúhás* for maintenance.—*M. Millett.*

**118. Shah Daula's Rats.**—The story of Sháh Daulá's shrine is as follows :—In Akbar's reign, Sháh Daulá, a Sunní Musalmán *faqír*, surnamed the Walí *par excellence*, aged 18 years, migrated from Pesháwar and founded a shrine at Gujrát. Childless women consulted him at midnight, and their first-born was presented as tribute. The origin of the name *chúhá* is the fancied resemblance of the head to a rat; the first woman who consulted Sháh Daulá having given birth to a rat-headed child. Sháh Daulá's three sons married, and in Aurangzeb's reign numbered a colony of 100 souls. His descendants still minister at the shrine, which is held in great reverence, and thousands yearly flock to the Sháh Daulá's *melá* (fair). There are now (1866) resident in the shrine nine *chúhás*—five male, four female; the eldest forty, the youngest three years of age. Women stealthily seek the shrine, and there pass the night : on awaking next morning they find only *chúhás* beside them. This is supposed to influence conception and reproduce *chúhás ad libitum*.

The typical skull of the *chúhá* is trigonocephalous; its immediate morphological form is dependent upon a premature amalgamation of the frontal bone, producing a marked keeled ridge with its expanded base resting on the nasal bones, and running longitudinally upwards, until it meets the coronal or fronto-parietal synchondrosis. There is an entire absence of dome-like rotundity so characteristic of the frontal bone. No frontal eminences are visible but a gradual backward slope of the bilateral surfaces with a defined central *carina*. The cerebral aspect of the frontal protrudes in a sphenoidal form into, and dovetails with, the parietals. Neither fontanelle nor Wormian bones are present. The longitudinal, vertical transverse, and bilateral longitudinal sutures are patent. The sphenoido-basilar, generally united in one compact mass, from the age of eighteen to twenty-five, is likewise patent, and merits notice, as the crania of cretins are characterized by sphenoido-basilar unity at the earliest age. The posterior clinoid processes are remarkably developed, and ridge upwards and forwards, overhanging the *sella turcica*.

It is noteworthy that abnormal development of the cranium may take place by—(*a*) unequal progress of ossification from centres, any one encroaching on any second normal area; (*b*) by premature ossification of bi-lateral or adjacent bones, causing a blending, and limiting expansive power; (*c*) by artificial measures; (*d*) by protracted labor and pathological changes; (*e*) by decay or posthumous results; (*f*) by any two or more combined. In the cases under consideration, (*e*) must be excluded, as I disinterred the body within six hours after death.

With the view of clearly tracing any abnormality of the cranium, we must recall the fact that there are two different methods of development in its constituent bones—(*a*) lateral and vertex, from a membrano-cartilaginous matrix; (*b*) basal and baso-lateral from a cartilaginous matrix.

The human skull presents three typical series of sutures—(*a*) transverse vertical, consisting of coronal, lamdoidal, sphenoido-malar, sphenoido-squamous, and mastoido-occipital; (*b*) median longitudinal, consisting of frontal and parietal; (*c*) bi-lateral longitudinal, consisting of fronto-nasal, fronto-maxillary, fronto-ethnoidal, fronto-malar, fronto-sphenoidal, parieto-sphenoidal, parieto-squamous, and parieto-mastoid. Virchow first clearly demonstrated that the brain case increases in a direction perpendicular to its normal sutures. It follows, therefore, that growth perpendicular to the transverse sutures increases its aggregate length, that growth perpendicular to the lateral longitudinal sutures increases its height, and, finally, that growth perpendicular to the median longitudinal sutures increases its breadth.

Subjoined are measurements of the adult male *chúhá's* skull as compared with a corresponding skull of a fully-developed adult of the same sex, caste, and age :—

| | Intermastoid arc. | Longitudinal arc. | Semi-circle from frontal suture to occipital protuberance. | Greatest breadth. | | |
|---|---|---|---|---|---|---|
| | | | | Frontal. | Parietal. | Occipital. |
| | Inches | Inches | Inches | Inches | Inches | Inches |
| *Chúhá's* skull ... | 9·5 | 10 | 8·5 | 3·25 | 6 | 4 |
| Normal adult skull, | 13·5 | 13 | 11 | 5 | 8 | 5 |

The contrast is apparent, and we are now able to account for the speciality of the triconcephalous skull of the *chúhá;* growth has been stunted in a direction perpendicular to the median longitudinal frontal suture; the anterior vertex has been narrowed in its transverse diameter or breadth, producing the retreating forehead, while the parietals have expanded in their transverse diameter, and are proportionally increased.

Two theories have been advanced to account for allied malformations—(*a*) the frontal bone germinated from one ossific centre ; (*b*) normal ossific centres with premature amalgamation.

The defined *carina* militates against a central ossific cell; and although all actual sutural trace is lost, the raised linear ridge necessitates the normal frontal ossific centres with early confluence and partial obliteration.

That the subtle laws of organization have a major part in this special development, there can be no doubt; but whatever the distinctive fœtal characteristics may be, compressive agents are employed to abet Nature's plays of fancy. Red American-Indian and New Zealand skulls have been distorted into hideous forms by continued pressure; and it does seem somewhat strange that so many triconcephaloid skulls should have been developed without some of them being subjected to mechanical agency to complete, if in certain cases not to develop, the "*chnoid*" cranium.

I am acquainted with a mother whose first-born was a *chúhá*, and whose second and third sons are strong, healthy, stalwart men, in every way equal to ordinary Sunní Musalmáns ; likewise with two Hindú lads of high birth, who exhibit a development quite analogous to the Sháh Daulá's *chúhás*, and whose crania have never been tampered with in any way.

The question naturally arises, the *chúha's* cranium being a malformation, is there corresponding alteration of cerebral mass and diminution of mental power ?

In the only brain I had the opportunity of examining, there was a decided diminution in bulk of the anterior lobes ; the special-sense ganglia, although shrunk, did not exhibit any structural peculiarity, but the parietal or central portion of the cerebrum was expanded in extreme proportion to the absolute size of the brain-mass.

The cerebellum was abnormally small ; no microscopic lesion could be traced, or other speciality observed.

In the living *chúhás* examined the reasoning power was well nigh *nil*. Each exhibited—(*a*) an almost total inability to articulate, depending apparently upon a loss of the regulative action of the tongue, muscles, and incapacity for combined movement so as to develop speech ; (*b*) a total inability to discern the quality of food, anything being equally greedily devoured ; (*c*) an entire absence of sexual powers and puerile development of procreative organs. They have a special aztec look ; the trunk and limbs are dwarfed and withered: however, diminutive development in no way regulates brain-mass, or is incompatible with great mental tension. Witness Philêtas, the most considerable man in Greece for fifty years, who was so short and small that he was obliged to put lead in his shoes to keep the wind from blowing him away.

I had once the opportunity of lithotomizing a male *chúhá*, exhibiting every characteristic of formation and intellectual aberration. The operation was successful ; but on the evening of the third day, when the wound was fleshing most favourably, he signalled for a drink: while swallowing it, he was suddenly seized with centric convulsions, and died. I regret that every effort failed to obtain an autopsy: and having no reason for supposing any active disease of the brain to exist, conclude that just as the curing of *fistula in ano*, in phthisical cases, leads to a rapid development of pulmonary ulceration, the excision of cancerous tumours accelerates the appearance of cancer in local organs, the rapid closing of hæmorrhoids arouse hæmaturia and hæmoptysis, or stricture of the ureters leads to cuticular pemphagoid *hullæ*, charged with urates, so the removal of the cystoid irritation, caused by the mulberry calculus, led to the accession of grave cerebral disorder in a malformed brain, terminating in sudden death.—*Indian Medical Gazette, May* 1866.

119. **Dudhias—Milk-sellers.**—There is a caste of Musalmáns in the Ambala Cantonments who call themselves Dudhiás or Milkmen.—*R. C. Temple.*

## LANGUAGE.

**120. Dakhani Hindustani — Idioms.**—The following sentences will show some of the peculiarities of the Dakhaní dialect of Hindustani, which is that spoken in the Nizám's dominions and all over Southern India :—

(1). *Ham achhí shist dekhkar topán chaláne se dushman phut bikhrá ho gae.* The enemy were scattered by the accuracy of our artillery fire.

(2). *Woh apne safar men derí nahín hove sariká apní barí topon se gyára zarb top pichhe chhor diá.* He left behind eleven guns, lest his heavy artillery should retard his march.

(3). *Woh apne háth lagí so har yek chíz ko khráb kartá húá Madras ke qile tak barhá.* Destroying everything that fell into his hands, he advanced towards the fort at Madras.

(4). *Haidar ahil-i-Angrez ke iláqe men the so thore kamzor qile apne tasarruf men lákar, Velúr ke nazdik thá so ek pahárí qile ya'ne Ambúr ko muhásira kiá.* Haidar, having taken some weak forts in possession of the English, laid seige to the hill fort called Ambúr near Velúr.

(5). *Dushman ke be-kamak paidal ko bhagáe so Angrezí paidal se fatteh hásil húí.* The victory lay with the English infantry who put the unsupported infantry of the enemy to flight.

(6). *In kí golazaní se bataur haráwal ke muqarrar the se aur paidal aur golandáz barhte so waqt hifázat dete the so sawárán ghábre ho gae.* The cavalry of the vanguard appointed to cover the advance of the infantry and artillery were frightened by their fire.

(7). *Karnátak men hai so Velúr ke qile ke siwáe aur koí itán mazbút mulkí qila main is ke áge kabhí nahín dekhá hún.* I have never yet seen such a strong native fort as this except the fort at Velúr, in the Karnátak.

(8). *Ab tum ko parhkar sunáe gae so da'on ke báb men jo kuchh tum jánte hain so Sáhiban se bayán karo.* State to the Sáhibs all that you know regarding the charges now read to you.—*R. C. Temple.*

**121. False Arabicisms—Jat—Zat—Caste.**—The commonest of all false Arabicisms is *zát* ذات for "caste." The proper word for "caste" is of course *ját* जात, representing the Sanskrit *játi*, but the *literati* have introduced *zát*, apparently because *zát* in Arabic means sort, kind, and because *z* and *j* are in Hindí interchangeable sounds.—*R. C. Temple.*

**122. Corruptions of English—Pharot.**—*Pharot or pharot kí chíz* is used for what Anglo-Indians call "Europe stores," such as jams, preserved meats, and tinned articles of all sorts. It also includes wines and liquors. It is a corruption of "fruit."—*R. C. Temple.*

**123. Sentences illustrating the Panjabi-Himalayan dialects.**—The following forms of speech are practically common to the hill natives from Kángrá to Simlá :—

(1). *Háún bará thaká.* I am very tired.

(2). *Merá báu bará sáhúkár o.* My father is a great merchant.

(3). *Merí má barí sakní o.* My mother is very good-tempered.

(4). *Seh* (or *saih*) *mánch bará burá o.* That man is very bad.

(5). *Seh chherí barí chejrí o.* That woman is very clever.

(6). *A, bare thake dá háún o.* I am very tired.

(7). *Ame bare thake de the* (or *thíe*). We were very tired.

(8). *E sab mánch thake de o* (or *ain*). All these men are tired.

(9). *E sab chherí thakí dí o* (or *ain*). All these women are tired.—*R. C. Temple.*

## GEOGRAPHY.

**124. The Towns of the Jhang District.**—Jhang or Jhang Siyálán belongs to the Siyáls, a tribe of Musalmáns claiming Rájpút descent from Siyo, who is said to have been converted to Islám by Farídu'ddín Shakarganj (1173 to 1265 *A. D.*). They were at first settled in the Siálkot District, but migrated to the confluence of the Chináb and the Jhelum. Jhang, their settlement, is so named from the tracts covered with the *prosopis spicigera* in the neighbourhood. The chiefs are now called Kháns; and Hír, the heroine of one of their most celebrated stories, was the daughter of one of them. Maghiáná, a continuation of Jhang, is named after one Maghá, the ancestor of a Siyál clan, who originally founded it as a village two miles from Jhang. It is now a town larger and more important than Jhang itself. The mausoleum to the tribal heroine Hír is only a mile distant from it, and is the scene of an annual fair. About ten miles distant is Khíwá, named after a Siyál chief Khíwá Khán, father of another celebrated tribal heroine Sáhíbán. Khíwá is now much decayed, but the days of its prosperity are within the memory of the oldest inhabitants, and there are numerous local indications of its former size. There is a mosque connected with the story of

Sáhíbán at Dánápur, in the Multán District, which is said to have been within the boundaries of old Khíwál.—*Gulab Singh.*

[For a detailed account of the important legends of Hír and Ránjhá and Mirzá and Sáhíbán, see *Legends of the Panjáb*, Vol. II, pp. 177 *ff* and 495 *ff*; and Vol. III, p. 1 *ff*. The name Jhang means waste or jungle, not the *prosopis spicigera* (*jand*). The Maghiána clan are still the chief landowners of the town of Maghiána.—ED.].

## HISTORY.

125. **Pipa the Bhagat.**—Pípá is recognized as one of the Bhagats and as a follower of Rámánand, *circ.* 1400 *A. D.* His story is much mixed up with those of Púran Bhagat, Rájá Rasálú, and Sálbáhan. Here are some native accounts of him: see also *Legends of the Panjáb*, Vol. II, p. 383.

Pilpá, the Chamiyál ( ? Rájpút), was Rájá of Pipnákh, in the Gujránwálá District, and had a very beautiful daughter Lúnán, whom Sálbáhan of Siálkot sought in marriage. Pilpá refused her, and this so exasperated Sálbáhan that he marched against Pilpá, slew him, and forcibly carried off Lúnán, whom he made his queen. Pilpá's city was ruined, and has been called Pipnákh ever since. It was resuscitated by a Waraich Jatt called Nithar, who retained its old name, and in whose family it still is in the 15th generation. (This would make its resuscitation about 1450 *A. D.*, agreeing with Pípá's date if he was a follower of Rámánand).

The *Bhaktamálá* makes Pípá out to have been the Rájá of Garh Gangaraun (or Gákaraun), and simply says that after a short reign he took to religious life and the working of miracles.—*R. C. Temple.*

126. **Kashmir History.**—(Continued from Vol. II, note 930). Sultán Haidar Sháh (1473 to 1475 *A. D.*) succeeded his father Zainu'l'ábidín, whom he in no way resembled, being a great tyrant. He died of drink after a short reign. (See Vol. II, note 539).

His son Sultán Hasan Sháh succeeded him. Like his father he passed his life in revelry, keeping 200 minstrels from India about him. This caused a rebellion, and after a while Játár Khán of Bahlolpúr, in the Gujrát District, ceased to send tribute. Tárí Bat was sent to punish him, but was defeated after two fights. In this reign two Srínagar caught fire, and the Khánqáhí Mu'alla and the Jámí' Masjid were destroyed, but were both rebuilt. Hasan Sháh reigned 12 years, and died in 1487 *A. D.* (See Vol. II, note 540).

At his death there was a general scrimmage among the nobles, ending in their dividing into two parties. One favored Fatteh Sháh, grandson of Zainu'l'ábidín, and the other Muhammad Sháh, son of Hasan Sháh. For ten years (1487 to 1497 *A. D.*) the struggle lasted with alternating success. Taking advantage of this the Tughlaq dynasty of Dehlí sent Mihrám Beg and Shekh 'Alí Beg to conquer Kashmír, and they found no difficulty in effecting an entrance into Srínagar.

In 1520 *A. D.* Sultán Muhammad Sháh was again on the throne, when Kájí Chak sent his son Masa'úd Chak to seize a rival named Jahangír Chak, who held the fort of Nákám. After an indecisive fight these leaders came to terms, and it was agreed to parcel out Kashmír among four chiefs, *viz.*, Abdál Chak, Balanhar Chak, 'Alí Chak, and Rábkí Chak, with which last was associated Shekh 'Ali, a Turkí chief.

In 1531 *A. D.* Mirzá Kámrán, brother to the Emperor Hamáyún of Dehlí, sent Mihrám Beg and Shekh 'Ali Beg from Naushahra with a powerful force to subdue Kashmír. They entered it by Chehrá Udar, but were opposed by the people at Anáh Wájan, and were defeated.

Next, in 1532 *A.D.*, Sultán Sa'id Khán of Kásghar halted on his way to Tibet, and sent his son Sikandar Khán and his nephew Mirzá Haidar with 4,000 horse, through Lár Naushahra, into Kashmír, and they did much harm, but eventually were driven off into Tibet. These wars brought on a famine, and then a plague. At last Sultán Muhammad Sháh died in 1537 *A. D.* (See Vol. II, notes 541 and 542).—*W. B.*

127. **Ranjit Singh in 1807.**—(See Vol. II, note 1113). The name which has been read *Elphinstone* is evidently *Seton*, who was the Resident of Delhí, to whom the Cis-Satluj Chiefs applied for assistance.—*D. G. B.*

128. **Ranjit Singh's doings in 1807.**—(Continued from Vol. III, note 54). Leaving *faqír* Azízu'ddín and Imámu'ddín to watch the English Envoy, Mr. Metcalfe, and keep him fully apprised of all his doings and of the state of English politics, such as they could glean from newspapers or any other sources, he proceeded towards the Bist Jálandhar Doáb. He crossed the Biyás at Muhiyyu'ddínpurá, from the Governor of which he extorted Rs. 12,000, and received a splendid horse in token of submission. He with his army, Rájás Bhág Singh, Lál Singh, and Jaswant Singh of Nábha, proceeded to Faridkot, the Rájá of which, not caring for an honor likely to cost him dear, sent envoys to point out that his revenues had been collected by Díwán Mohkam Chand. Ranjít Singh told them it was his intention to add Faridkot permanently to his dominions. The envoys saw clearly what course to follow now;

they were to have a change in masters, and under their advice the fort was betrayed into the hands of an insignificant body of troops led by Karam Singh Cháhel. Ranjít Singh himself followed and obtained entrance at dead of night. Word was immediately sent to Bhág Singh, and the entire Sikh army moved down the Satluj and reached Janokí, a place seven miles off, which they plundered. At Faridkot he was waited on by Dhanpat Rái, ambassador from the Court of Nawáb Muhammad Bahawal Khán, who presented him with a handsome musket.

At this time Faridkot was governed by the female portion of the family of Sardár Bhagat Singh, whose son had died heirless after succeeding his father for a few years. Ranjít Singh saw his opportunity and took possession of the District, granting the members of the reigning family *jágírs* for their sustenance, and at the earnest solicitation of Mohkam Chand, who pleaded his ability and loyalty, the Díwán was appointed Governor.

Ranjít Singh now in the vicinity of Bathindá, a strong fortress in the Sirhind District, which belonged to the Patiálá State, wished to pick a quarrel with Patiálá, to serve him as a pretext for its capture, although at the time the Rájá of Patiálá had come as far as Sunám to congratulate Ranjít Singh on his good fortune. Chain Singh, the Patiálá *Vakíl*, was told by Ranjít Singh to inform his master that the revenues of tributary Sardárs had not been collected, and it was incumbent on him to pay them in at once, as his army was in arrears. Chain Singh's representations induced him to forego his demand, as the revenues had been paid, and the Patiálá State had ever been friendly to that of Lahore.—*W. A. Campbell.*

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**129. Rupar—Suket Mandi.**—(See Vol. II, note 1111). Rájá Rupeshar appears to be identical with the Rájá Rúp Sen Chandrabansi, from whom the reigning house of Suket trace their descent. They say he came from Naddiá, in Bengal, built the fort of Rúpar, and gave his name to that town. When expelled from Rúpar the family settled in Suket, conquering the minor hill chiefs. The Ráná of Keonthal and the former Rájá of Kishtawar, whose representatives now live at Sháhzádpur, near Ambálá, are said to be among his descendants. If Rájá Sudarshan was not dispossessed of Rúpar until *A. D.* 1227, he can scarcely have been of the same family, as the ancestors of the Rájás of Mandí and Suket are said to have held Rúpar for only three generations, and the family has held the present Suket territory for 47 generations (four at Pángna, near the Mandi boundary, and afterwards at Nagar, near Suket). The palace and records at Nagar were burnt by Rájá Sansár Chand of Kángra, in *A. D.* 1804. Baned, the present palace, is three miles from Nagar.

The Mandí family is a junior branch of the Suket family, which separated 32 generations ago (34 generations in the Mandí branch), and General Cunningham considers that the separation took place probably about *A. D.* 1000 (*Archæological Survey*, Vol. IV, 119-125). As the separation took place in the 16th generation from the settlement at Pángna, in Suket territory, the family had probably left Rúpar about four centuries before. The Rájás of Suket and Núrpur were Wazírs of the hills under the Mughal Empire and at constant enmity. The former had the privilege, unusual in the hills, of coining money, down to the time of Sikh rule, when it was withdrawn. The accounts of Suket are still kept according to the hill era of 100 years, beginning in the 25th year of the century *A. D.* The year 55 of the hill era began in 1879 *A. D.*, corresponding with *Sambat* 1936.—*D. G. B.*

## ANTIQUITIES.

**130. Cup-marks—Kot Bithaur.**—In the ravine close under the beetling rocks of the old fortress of Kot Bithaur, in the Atak Hills, within a few yards of the grand flight of ruined steps which led up the steep, there lay another boulder of granite smaller in size than the former, but having its own peculiar differences of archæological interest. Evidently it had been overturned, in some convulsion of nature, or by the hand of devastating man, as its cup-marks—some of them remarkably large—were all on its lower surface. In the partial examination which it was alone possible to make, we noticed that these marks were exactly arranged in three right lines, mark under mark, four in each line.

## NUMISMATICS.

**131. Coins of Kashmir.**—The science of numismatics has found a munificent patron in the Maháráját of Kashmír and Jammú, who has lately obtained possession of the largest collection of the coins of Kashmír yet made. This collection contains the coins of over thirty of the old Maháráját, who ceased to reign about the year 1300 *A. D.* It also contains 25 square silver coins of the old Sultáns who were put an end to by Akbar; the copper coins of the same Sultáns are numerously represented. Nearly all the Mughal Emperors struck rupees in Kashmír. These are fairly represented in the collection. Ranjít Deo, King of Jammú, struck coins in his mountain home, the abode of safety, both in his

own name and in the name of Sháh 'Alam of Dehlí. These are in the collection. After the Mughals, the Durání kings tyrannized over Kashmír, and struck beautiful coins there. Taimúr Sháh, Sháh Zamán, Shujá'u'l-Mulk, Mahmúd Sháh, Ayúb Sháh, Qaisar Sháh, and Qutbu'ddín are represented in the collection. But besides these, which are all coins of Kashmír and Jammú, the collection contains many others representing kings who have at different times governed the Panjáb, and whose names are well known to students of history.

[This refers to the late Maharaja of Kashmír.—ED.].

## SONGS AND CATCHES.

132. **Nursery rhymes.**—

(1). *Rám nám laddú, Gopál nám ghí ;*
*Har ká nám misrí, ghol ghol pí !*
Rám's name is flour, Gopal's is butter:
Hari's name is sugar sweet, mix and gobble them up !

(2). *Gájar ká kot, múlí ká darwájá !*
*Shakarganj kí top banái, lare Farangí rájá !*
*Lálkín to bará Farangí, Láhaur jít ghar áyá.*
Fort of carrots, gate of radishes !
Shakarganj made the guns, and the English General fought (!)
Lord Keane was a great Englishman, conquered Láhor and went home (!)
—*R. C. Temple.*

133. **School-room rhyme.**—

(1). *Ganje ko do panje : khargosht ke do kán.*
*Ganje baithá rotí kháne : kúd pará Shaitán !*
Bald-head had two hands, the hare had two ears.
Bald-head sat down to eat, and the Devil jumped on him !

What does this mean? Can any one go on with it and explain ?

(2). *Lambo Shaitán,*
*Tere lambe lambe táng !*
O ! long Devil,
Long long are thy legs !

What does this mean also ?

(3). *Alif, be, pe naqárá,*
*Miyánjí ko chane ke khet men pichhárá.*
The drum of A, B, C,
Knocked down teacher in a field of vetches !—*W. J. D'Gruyther.*

134. **Rhymes taught to parrots.**—Natives are very fond of talking parrots, and take extraordinary pains to teach them aphorisms usually of a religious nature. Here are specimens :—

(1). *Sat Gurdit Sheodit dátá,*
*Gurú ke charan se chit lagá.*
O ! holy and generous gift of the Gurú and Siva,
Sit attentively at thy Gurú's feet.

(2). *Gangá barí Godávarí, tirath bará Prág,*
*Dhárá bará samundar ká, páp kate Hardwár.*
Great are Ganges and Godávarí, great is the pilgrimage to Prág (Allahabad),
Great the waters of the ocean, but Hardwár cleanses from sin.—*W. J. D'Gruyther.*

135. **A Song of the Kaljug.**—(Continued from October number).

VI.

*Hundí hákim dekhke raiyat charhdá táp ;*
*Jhúthe karde sachián, rishwat lainde áp ;*
*Jo lain adálat áundá us nún karde ser !*
*Is zamáne ákhirí táhín piá andher !*

VII.

*Musáhib hunde hákimán Máchhí te Sayád ;*
*Barwále karan diwángí, Kánúngoí bárbád :*
*Inhán musáhibán hundián ashraf múl na hon diler !*
*Is zamáne ákhirí táhín piá andher !*

VIII.

*Kanak vikái panj man, khal vikhí man chár.*
*Kadar giá ashraf dá, umdat baní ganwár.*
*Jání den duserián páú te adhser.*
*Is zamáne ákhirí táhín piá andher!*

IX.

*Ahmad dekhan áeke is zamáne dá tor*
*Ghagre hoe sath gaz pagán hoián chor,*
*Bhannan lage ghabrú áe ghán pher !*
*Is zamáne ákhirí táhín piá andher !*

X.

*Karan sháhzáde naukarí dekhíye Rabb de khel !*
*"Rájá Sháh" kaháwande jehre asal patel.*
*Main ne ankhín dithe ashraf múl na hon diler.*
*Is zamáne ákhirí táhín piá andher ?*

XI.

*Saddo Pír manáwande, ho gae be-kader ;*
*Koí hargiz na cháwandá Khwájá walí Ajmer.*
*Is zamáne ákhirí táhín piá andher !*

XII.

*Ahmad dil vich apne eh kití nastír;*
*Koí na puchhdá Saidián, Jatt sadáwan pír !*
*Eh hikáyat, dosto, záhir kití dher.*
*Is zamáne ákhirí táhín piá andher !*

VI.

The people are very grieved to see unjust rulers,
Who make truth into a lie and take bribes,
And ill-treat those who come to court (for justice !)
Such is the darkness of this latter time !

VII.

Fishermen and huntsmen are the comrades of rulers;
Door-keepers administer (the lands) and the revenues are ruined;
In such company the nobles cannot hold up their heads!
Such is the darkness of this latter time!

VIII.

Wheat sells at five *mans*, oil-cake at four.
The power of the noble is gone and the boor is raised on high.
The quarter and half *sers* mock at the two sers!
Such is the darkness of this latter time!

IX.

Ahmad sees the way of these days,
With petticoats of 60 yards and turbans discarded;
The youth have begun to bind strips of cloth!
Such is the darkness of this latter time!

X.

Princes take to service; behold the will of God!
Village chiefs are called "*Raja*" and "*Shah.*"
I have seen with my eyes that the nobles cannot hold up their heads.
Such is the darkness of this latter time!

XI.

Men worship Pír Saddo, and have become foolish:
No one ever cares for the Khwájá, the Lord of Ajmer.
Such is the darkness of this latter time!

XII.

Ahmad hath thought this within his heart,
That no one cares for Sayyids and call Jatts saints!
My friends, I have told my tale.
Such is the darkness of this latter time!

For wheat to sell at a lower price than oil-cake is a subversing of fair market values, and hence it is a common expression meaning a complete disturbance of the affairs of the body politic. By *sers* is universally understood in India a unit of comparsion (*ánás* are used for the same purpose), and hence the quarter and half *ser* mocking at the two *sers* is the mean and low mocking the great and noble. Ahmad is the name of the poet and author of this diatribe, Shekh Saddo or Pír Saddo is a common bogy, whereas Khwájá Mu'ainu'ddín Chistí of Ajmer (1142 to 1236 *A. D.*) is one of the great Indian saints; hence the force of the comparison in the text.—***Ghulam Hussain Khan.***

## PROVERBS.

**136. Hindi Saying—Women.—**

*Prítam, prít lagáke dur des mat jáo!*
*Baso hamárí nagarí, ham mangá, tum kháo!*
My love, love me, and go not hence!
Live in my city, and I will beg that you may eat!—*W. J. D'Gruyther.*

**137. Saying attributed to Akbar.**—Akbar was one day out boating with his minister Bírbal, and was looking over the side when he lost his necklace in the water. So he called out to Bírbal—"*Mánlá de*, give me my necklace:" said Bírbal—"*Bahin de*, let it float away." But there is a double pun here: *mán* means necklace or mother, and *bahin* means float or sister.—*W. J. D'Gruyther.*

**138. Hindi Proverbs and Sayings.—**

(1). *Háthí to nigal gae, punchh rah gae!*
You have swallowed the elephant and left its tail!

(2). *Adar kí makní bhalí, jo purse manchit láe:*
*Be-ádar ká ghí shakar nirdohe men bah jáe.*
A grain is good when given with respect and grace:
But sugar and butter given with insolence are best thrown to the sea.—*W. J. D'Gruyther.*

**139. Skits at various Castes—Oudh.—**

(1). *Til gur bhojan, Turk mitáí:*
*Age mithá páche karwáí.*
Linseed and sugar is like a Musalmán's friendship:
Sweet at first and bitter afterwards.

(2). *Kashmírí be pírí, na lazat, na shírí.*
The faithless Kashmírí is neither pleasant nor nice.

(3). *Jis ká Baniyá hmigá yár, us ko dushman kyá darkár?*
What need has he of an enemy that has a Baniyá for a friend.

(4). *Khattrí putram kabhí na mitram; jab mitram, tab daghá-daghí.*
There is no friendship in a Khattrí; when there is, there is something wrong.

(5). *Par khún ke chakhan-háre, Kaith, baid, sunár.*
The Kaith, the physician, and the goldsmith are the tasters of other's blood.

(6). *Sau men súr, sais men káná,*
*Sawá lakh men ainchá táná :*
*Ainchá táná ne kí pukár ;*
*" Kanjá se rahíye hushiár ! "*
*Kanje kahe – " Suno re bhái,*
*Chuppe kai men bal bal jái ! "*
Blind is a match for a hundred, one-eyed for a thousand.
Squint-eyed for a hundred thousand :
But squint-eyed calls out—
" Beware of green-eyed ! "
Says green-eyed—" Hear, my friend,
Tongue-tied is worse than all of us ! "
—*Kakku Mal, Faizábád.*

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**140. Parallel Sayings—Urdu-English.**—Enter not into judgment with thy servant, Lord ; for in Thy sight shall no man living be justified.—PSALMS, ch. lxiii, 2.

*Yá Khudá, fazal karím, adal na karím :* Muhammadan prayer: Have mercy, not justice, (upon me) O God.

*Adal se chhutkárá nahín, fazal se chhutkárá :* Hindú and Muhammadan saying : It is mercy, and not justice, that forgives.—*R. C. Temple.*

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**141. Parallel Sayings.—Persian-English.**—

*Ba nádán án chunán rozí rásánad,*
*Ki dáná andar án hairán ba mánad.*—GULISTAN.
(God) giveth such wealth to the foolish,
That the wise are astonished thereat.

I returned and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill ; but time and chance happeneth to them all.—ECCLESIASTICS, ch. ix, 11.—*R. C. Temple.*

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**142. Urdu Proverbs.**—

(1). *Sárí Zulekhán sunke, púchhe ke " Zulekhán mard thí ya aurat ! "*
After hearing the whole of *Zulekhan*, he wants to know if Zulekhán was a man or a woman !

Zulekhán was Potiphar's wife, a story as well known in the east as in the west. The point of the proverb lies in the chance masculine termination of her name.

(2). *Kam kharch, bálá nashíní.*
Spending little and sitting aloft (making a little go a long way).

(3). *Ser pau kí larái hai.*
It is a fight between the pound and the ounce (terrible odds).

(4). *Bichhu ká kátá rove ;*
*Sámp ká kata sove.*
Bitten by a scorpion weeps ;
Bitten by a serpent sleeps (dies).—*R. C. Temple.*

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**143. Panjabi Proverbs.**—

(1). *Rát bhár mimiái ; ik kí janá.*
All night she conceived and produced but one child !

(2). *Kasúr be dastúr : nikke kid, te wadde súr.*
(The people of) Kasúr are without manners : young they are piglings, old they are pigs.—*R. C. Temple.*

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**144. Marathi Proverbs.**—

(1). *Chorávar mor :*
To deprive a thief of his stolen property.

(2). *Tondchá god hátáchá jad :*
Sweet of the tongue, but heavy of the hand.

(3). *Jyáchi khávi poli, tyáchi vájaváni táli.*
To clap hands in praise of him whose bread you eat. To prove true to the salt.

(4). *Dusaryáne ghátali sari mhanun ápan ghálávi dori ?*
What if wearing a necklace should tie a rope round our necks.

(5). *Rátrichá divas karun álo.*
Travelling by turning night into day. Hot haste.

(6). *Bali to kán pili.*
Might is the only right.

(7). *Gutaská, kuthaska.*
(It is useless) to repent after having undertaken.

(8). *Kálánt kháls bhándanát bolale, manávar kna ghyáve ?*
Why mind what has been eaten during a famine or spoken in anger.

(9). *Válkáchi chori, phashichi shiksha.*
Theft of a rag, and sentence of death.—*Kashíbái, K. R.*

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**145. Arabic Proverbs in common use in India.**—

(1). *Al insán murakkabu'l-khatá.*
To err is human.

(2). *Al qabz dalílu'l-milk.*
Possession is the test of ownership. (Possession is nine points of the law).

(3). *As sohbat tasárun.*
Companionship tests the man. (A man is known by the company he keeps).

The transliterations show the pronunciation in India.—*Aya Singh.*

# FOLKLORE FROM DIFFICULT SOURCES.

## SLEEMAN'S RAMBLES & RECOLLECTIONS.

146. **Epidemics—Cow's flesh.**—(Vol. I, p. 259 *ff*). In the year 1833 a very holy Bráhman, who lived in his cloister, near the iron suspension bridge over the Biyas river, ten miles from Ságar, sat down with a determination to wrestle with the Deity till he should be compelled to reveal to him the real cause of all those calamities of season under which the people were groaning. After three days and nights of fasting and prayer, he saw a vision which stood before him in a white mantle, and told him that all these calamities arose from the slaughter of cows; and that under former Governments this practice had been strictly prohibited, and the returns of the harvest has, in consequence, been always abundant and subsistence cheap, in spite of invasion from without, insurrections within, and a good deal of misrule and oppression on the part of the local Government. The holy man was enjoined by the vision to make this revelation known to the constituted authorities, and to persuade the people generally throughout the District to join in the petition for the prohibition of beef-eating throughout the Narbadá territories. He got a good many of the most respectable of the landholders around him, and explained the wishes of the vision of the preceding night. A petition was soon drawn up, and signed by many hundreds of the most respectable people in the District, and presented to the Governor-General's representative in those parts, Mr. F. C. Smith. Others were presented to the civil authorities of the District, and all stating in the most respectful terms how sensible the people were of the inestimable benefits of our rule, and how grateful they all felt for the protection of life and property, and to the free employment of all their advantages which they had under it; and for the frequent and large reduction in the assessments and remission in the demand on account of calamities of the seasons. These, they stated, were all that Government could do to relieve a suffering people, but they had all proved unavailing; and yet under this truly paternal rule the people were suffering more than under any former Government in its worst period of misrule. The hand of an incensed God was upon them; and as they had now at last, after many fruitless attempts, discovered the real cause of this anger of the Deity, they trusted that we would listen to their prayers, and restore plenty and all its blessings to the country by prohibiting the eating of beef! All these dreadful evils had, they said, unquestionably originated in the great markets of the cantonments, where, for the first time, within one hundred miles of the sacred stream of the Narbadá, men had purchased and eaten cow's flesh!

147. **Holi Blight.**—(Vol. I, p. 262). The great festival of the Holí, the saturnalia of India, terminated on the first day of Phágan or 16th March. On that day the Holí is burned, and on that day the ravages of the monster (for monster they will have it to be) are supposed to cease. Any field that has remained untouched by blight up to that time is considered to be quite secure from the moment the Holí has been committed to the flame. Such is the general belief. I suppose the siliceous epidemics of the corn-stalk must then have become too hard, and the pores in the stem too much closed up to admit of the further depredation of the fungi.

148. **Blight—Water cure**—(Vol. I, p. 263 *ff*). In the latter end of 1831, at Ságar, a cowherd, in driving his cattle to water at a reach of the Biyas river, called the Nirdhardár, near the little village of Jasrathí, was reported to have seen a vision that told him the waters of the reach, taken up and conveyed to the fields in pitchers, were not suffered to touch the ground on the way. On reaching the field a small hole was to be made at the bottom of the pitcher, so as to keep up a small but steady stream, as the bearer carried it round the border of the field, that the water might fall into a complete ring, except at a small opening which was to be kept dry, in order that the monster or demon of blight might make his escape through it, not being able to cross over any part watered by the holy stream. The waters of the Biyas river generally are not supposed to have peculiar virtues.

The report of this vision spread rapidly over the country, and the people who had been suffering under so many seasons of great calamity were anxious to try any thing that promised the slightest chance of relief. Every cultivator of the District prepared pots for the conveyance of this water, with tripods to support them while they rested on the road that they might not touch the ground. The spot pointed out for taking the water was immediately under a fine large *pípal* tree which had fallen into the river, and on each bank was seated a *bairágí* (mendicant).

The blight began to manifest itself in the *alsí* (linseed) in January 1832, but the wheat is never considered to be in danger till late in February, when it is nearly ripe, and during that month and the following the banks of the river were crowded with people in search of the water. Some of these people came from more than one hundred miles to fetch it; and all seemed to feel quite sure that the holy water would save them. Each person gave the *bairágí* of his own side of the river two copper pieces, a small quantity of *ghí*, and two pounds of flour before he filled his pitcher, to secure his blessings from it. These priests were strangers, and the offerings were entirely voluntary. The roads from this reach of the Biyas river up to the capital of the Orchá Rájá—more than a hundred miles—were literally lined with these water-carriers; and it was estimated that the number of persons who passed with the water every day for six weeks was ten thousand a day!

After they had ceased to take the water the banks were long crowded with people who flocked to see the place whose priests and waters had worked such miracles, and to try and discover the source whence the waters derived its virtues. It was remarked by some

that the *pípal* tree, which had fallen from the bank above many years before, had still continued to throw rich foliage from the branches above the surface of the water. Others declared that they saw a monkey on the bank near the spot, which no sooner perceived that it was observed, than it plunged into the stream and disappeared. Others again saw flights of steps under the waters, indicating that it had in the days of yore been the site of a temple, whose god, no doubt, gave to the waters the wonderful virtues it had been found to possess. The priests would say nothing but that it was the work of God ; and, like all His works, beyond the reach of man's understanding. They made their fortunes, and got up the visions and miracles no doubt for that especial purpose. As to the effect, I was told by hundreds of farmers who had tried the waters that though it had not anywhere kept the blight off entirely from the wheat, it was found that the fields which had not the advantages of water were entirely destroyed ; and where the pot had been taken all round the field without leaving any dry opening for the demon to escape through it was almost as bad ; but where a small opening had been left, and the water carefully dropped around the field elsewhere, the crop had been very little injured, which showed clearly the efficacy of the water, where all the ceremonies and observances prescribed by the vision had been attended to !

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149. **Leprosy—Cure—Samadh.**—(Vol. I, p. 283). He can have but a short and miserable existence, for that dreadful disease—leprosy—is making sad inroads upon his system already. His uncle Raghunáth Ráo was afflicted with it; and having understood from the priests that by drowning himself in the Ganges (taking the *samádh*) as it is called, he should remove all traces of it from his family, he went to Benares and there drowned himself, about 1818. He had no children, and it is said to have been the first of his family in whom the disease showed itself.

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150. **Village Spirits and their doings.**—(Vol. II, p. 286). We talked of the common belief among the agricultural classes, of villages being haunted by the spirits of ancient proprietors, whom it was thought necessary to propitiate. "I knew," he said, "many instances where these spirits were so very forward that the present heads of the villages which they haunted, and the members of their little communities, found it almost impossible to keep them in good humour, and their cattle and children were, in consequence, always liable to serious accidents of one kind or another. Sometimes they were bitten by snakes, sometimes became possessed of devils, and at others were thrown down and beaten most unmercifully.

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151. **Epilepsy—Action of Ghosts.**—(Vol. II, p. 286). Any person who falls down in an epileptic fit is supposed to have been thrown down by a ghost, or possessed by a devil. They feel little of our mysterious dread of ghosts. A sound drubbing is what they dread from them, and he who hurts himself in one of these fits is considered to have had one.

152. **Exorcising Village Ghosts—Origin of Shrines.**—(Vol. II, p. 286). As for myself, whenever I found any one of the villagers upon my estate haunted by the spirit of an old *patel* (village proprietor), I always made a point of giving him a neat little shrine, and having it well endowed and attended to keep him in good humour. This, he thought, was a duty that every landlord owed to his tenants.

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153. **Ghosts—Deceased ancestoras village proprietor.**—(Vol. I, p. 287). Rámchand, the *pandit*, said that villages which had been held by old Gond proprietors were more liable than any other to visitations from local ghosts ; that it was easy to say what village was and what was not haunted, but often exceedingly difficult to discover to whom the ghost belonged ! This once discovered, his nearest surviving relation was, of course, expected to take steps to put him to rest. "But," said he, "it is wrong to suppose that the ghost of an old proprietor must be always doing mischief. He is often the best friend of the cultivators, and of the present proprietor, too, if he treats him with proper respect ; for he will not allow the people of any other village to encroach upon the boundaries with impunity, and they will be saved all expense and annoyance of a reference to the judicial tribunals for the settlement of boundary disputes. It will not cost much to conciliate these spirits, and the money is generally well laid out."

Several anecdotes were told me in illustration, and all that I could urge against the probability or possibility of such visitations appeared to them very inconclusive and unsatisfactory. They mentioned the case of the family of village proprietors in the Ságar District, who had for several generations, at every new settlement, insisted upon having the name of the spirit of the old proprietor of another tribe inserted in the lease instead of their own, and thereby secured his good graces on all occasions. Mr. Fraser had before mentioned this case to me. In August 1834, while engaged on the settlement of the land revenue of the Ságar District for twenty years, he was about to deliver the lease of the estate made out in due form to the head of the family, a very honest and respectable old gentleman, when he asked him, respectfully, in whose name it had been made out ? "In yours, to be sure ; have you not renewed your lease for twenty years ?" The old man, in a state of great alarm, begged him to have it altered immediately, or he and his family would all be destroyed, and said that the spirit of the ancient proprietor presided over the village community and its interests, and that all affairs of importance were transacted in his name. "He is," said the old man, "a very jealous spirit, and will not admit of any living man being considered, for a moment, as a proprietor or joint proprietor of an estate !" It has been held by me and my ancestors immediately under Government for many generations, but the lease deeds have always been made out in his name ; and ours have been inserted merely as his managers or bailiffs. Were this good old rule, under which we all have so long prospered, to be now infringed we should all perish under his anger. Mr. Fraser found upon inquiry that this had really been the case ; and to relieve the old man and his family from their fears, he had the papers made out afresh, and the ghost's inserted as the proprietor ! The modes of flattering and propitiating the beings, natural and supernatural, who are supposed to have the power to do mischief, are endless.

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# Panjab Notes & Queries.

*A MONTHLY PERIODICAL.*

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## RELIGION.

**154. An account of Sakhi Sarwar.**—The father of Sayyid Ahmad, surnamed Sakhí Sarwar, was one Sayyid Zainu'l'ábidín, who migrated to India from Baghdád in 520 *A. H.* or 1126 *A. D.*, and settled at Sháhkot, in the Jhang District, where he married 'Aesha, the daughter of a village headman named Pírá, a Khokhar. By 'Aesha he had a son, Sayyid Ahmad, afterwards the great saint known as Sakhí Sarwar. Sayyid Ahmad was much illtreated by his own people in his youth, and on the death of his father left India in 535 *A. H.* or 1140 *A. D.*, and went to Baghdád, where he obtained the gift of prophecy (*khiláfat*) from the saints Ghaunsu'l-'Azam, Shekh Shaháb'uddín Suharwardí and Khwájá Maudúd Chishtí. [Ghaunsu'l-'Azam is 'Abdu'l-Qá'dir Jílání, who flourished at Baghdád 1078-1166 *A. D.*: Shekh Shaháb'uddín Suharwardí flourished at Baghdád 1145-1234 *A. D.*: Khwájá Maudúd Chishtí died 1153 *A. D.* This tradition is therefore fairly correct as to chronology]. After dwelling at Baghdád for some time, Sakhí Sarwar returned to his native land and dwelt at Dhaunkal, in the Gujránwálá District, for a time. He then went to Multán, the Governor of which gave him his daughter Bái in marriage. Here he also married another woman, the daughter of one Sayyid 'Abdu'-r-Razzáq. He next visited Láhor, where he obtained proficiency in secular knowledge under Sayyid Isháq—[this is an anachronism, as Mauláná Sayyid Isháq was born at Uchh, in the Baháwalpur State, and studied under his uncle Sayyid Sadru'ddín Rájú Kattál at Saháranpúr, where he died in 1460 *A. D.*]—and finally returned to Sháhkot, where he settled. Here he became famous as a worker of miracles, and obtained many followers, which excited the envy of his relatives, who determined to put him to death. But the saint having heard of their intention, fled into the desert and settled at Nigáhá, in the Derá Ghází Khán District, in company with Sayyid 'Abdu'l-Ghaní, his brother, Bái his wife, and Sayyid Suráju'ddín his son. His family, however, followed him, and falling upon him in large numbers, slew him and his companions at Nigáhá in 570 *A. H.* or 1174 *A. D.* The saint was buried on the spot, and there his shrine stands to this day.

The above account given me by a *munshí* from Láhor, is valuable as supplementing the better known legend to be found in Fryer's *Derá Ghází Khán Settlement Report*, p. 48 *ff*; *Derá Ghází Khán Gazetteer*, p. 39 *ff*; *Legends of the Panjáb*, Vol. I, pp. 66 *ff*, 91 *ff*, 210 *ff*; Vol. II, p. 104 *ff*.—*R. C. Temple.*

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**155. The Legendary Genealogy of Sakhi Sarwar.**—The lineage is traced in the legend to the Imám Ja'fir Sádiq, the sixth Imám, who flourished at Madína, 702-765 *A. D.*, in seventeen generations, which run thus—

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|---|---|
| Imám Ja'fir Sádiq. | 10. Zainu'l-'abidín. |
| 1. Ismáil. | 11. Saláhu'ddín. |
| 2. 'Abdu'l-jalíl Rúmí. | 12. Baháu'ddín. |
| 3. Dáú'ddín. | 13. Ghiyásu'ddín. |
| 4. Ziáu'ddín. | 14. Baháu'ddín. |
| 5. Khairu'ddín. | 15. 'Abdu'l-latíf. |
| 6. Jalíl. | 16. 'Umar. |
| 7. 'Abdu'l-Ghaní. | 17. Zainu'l'ábidín. |
| 8. Sálih. | Ahmad Sakhí Sarwar. |
| 9. 'Isá. | |

This is interesting, but all the more likely to be apocryphal, as tracing the descent through Ismáil, the elder son of the Imám Ja'fir Sádiq, who was ousted from the chiefship by his younger brother, the Imám Músá Kázim. Ismáil gave their name Ismáilías, so well known in the Middle Ages as the Ishmaelites or assassins, founded by Hasan Sabbáh, "the Old Man of the Mountain," in 1089 *A. D.* For a good account of this sect, a real terror in the East for 200 years, see Yule, *Marco Polo*, Vol. I, p. 132 *ff*.—*R. C. Temple.*

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**156. The Legend of Sakhi Sarwar—Origin of the Shrine.**—After the burial of Sakhí Sarwar at Nigáhá, three persons, namely, Gohrá, a leper, Hibrat Nigáhí, a blind man, and Ahmad Khán Afghán, an impotent man, came to the shrine and were cured of their respective infirmities. This caused them to take up their abode there, and from them are descended the present *mujáwirs* or shrine attendants, divided into three classes, called Kalang, Manhan, and Shekh respectively, after the leper, the blind man, and the impotent man. The number of these descendants never

alters, and is always 1,350, for when one dies another fills his place. This is considered to be one of the Saint's miracles. Fryer, in his *Derá Ghází Khán Settlement Report*, however, explains that this is not correct, the statement being capable of test, because all the attendants existing at any one time claim an equal share in the annual profits of the shrine, and so their numbers can be exactly ascertained.—*R. C. Temple.*

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157. **The festival at Nigaha—The Cauldrons.**—Once a year, in May or June, two large cauldrons (*degh*) containing cooked food are distributed to the public. Each has a name: one is called *Mán* and the other *Langar*. *Mán* contains 8 *mans* of molasses (*gur*), 5 of *ghí*, 20 of boiled wheat (*daliá*), and one of fruit, &c. *Langar* contains 3 *mans* of molasses, 2 of *ghí*, 8 of boiled wheat, and 20 *sers* of fruit, &c.—*R. C. Temple.*

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158. **Offerings — Trees — Plants — Panjab Himalayas.**—*Bel* (*Ægle Marmelos*) leaves are offered daily to Mahádeo, and called *bil-patrí*. Ambergris (*'ambar*) is daily burnt, and *tulsí kí minjrán* (ears of the sacred basil) are also daily placed for Mahádeo.

The *astgandh* offering, consisting of *agar* (wood of aloes), *tagar* (valerian), *gúgal* (incense), *káfúr* (camphor), *long* (cloves), *iláyachí* (cardamums), *nakh* (*? Boerhaavia diffusa*), and *chandanchur* (sandal-wood dust), are burnt before any god at any festival, but especially at the Dasahrá, Holí, and Díwálí festivals.—*R. C. Temple.*

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159. **Sacred trees—Pipal—Banyan—Nar Singh—Panjpiri—Panjab Himalayas.**—The *pípal* (ficus religiosa) is worshipped as the abode of Nar Singh and the Panjpírí, and where there are no *pípals*, the *bar* (banyan : *ficus Indica*) is substituted. For Nar Singh, see Vol. I, note 585. Panjpírí, properly speaking, stands for the Panj Pír or Five Great Saints, who are nowadays any five prominent Muhammadan saints the speaker may know, but who had their origin in the five Holy Personages, *viz.*, Muhammad, 'Alí, Fátima, Hasan and Hussain. In the Himalayan Districts Panjpírí is often looked on as a single personage, and confounded with Záhir Pír or Gúru Guggá—(see Vol. I, note 3); but the distinction of personages in the Panjpírí is also recognized and shown in their common representation by five stones collected under a *pípal*, and covered with red lead (*sindúr*).—*R. C. Temple.*

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160. **Serpent-worship—Azimgarh.**—Bhárs, Malláhs, Kurmí women, Bansphors, and Dharkárs worship snakes, offering cow's milk and fried rice at a snake's hole at Nág Panchamí festival in October. They merely mention the word "snake," and do not procure a tame one, nor make one of clay. The Doms do not worship thus.—*E. L. Kitts.*

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161. **Tree-worship—Azimgarh.**—Bhars offer *ghí* and sweetmeats at the cotton-tree, *pípal*, and banyan, in which they hold that *bhúts* (ghosts) live. The Doms hold the *nim* to be sacred to Kálí or to Sítalá (small-pox). The Kurmís hold the banyan sacred to Vishnú, the *pípal* to Mahádeo, and the *nim* to Kálí Bhawání. They also worship the *nim* or *pípal* tree, under which the *Debi* is placed.—*E. L. Kitts.*

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162. **Non-Brahmanic Hinduism in the Himalayas—Melas.**—(See Vol. III, note 78). All the *Deotás* of the hills have their *melás* or festivals. The people flock to these from great distances to do honour to the god, to meet their friends, and to do a little business in buying or selling. Swinging-boats, merry-go-rounds or other amusements are provided as at an English fair. The women, who are the great supporters of the *melás*, are allowed much more liberty on these occasions than at any other time. Dressed in their best, and decked with the family jewels, they make up parties, and travel under the escort of one or two male friends. They relieve the tedium of the journey by singing in chorus. The songs are sometimes in honour of the *Deotá*, and sometimes not. And the ladies, to make up for their good behaviour during the rest of the year, are often quite ready to exchange a little badinage with the passers-by, especially if the male escort does not happen to be near.

Besides these *melás*, pilgrimages of a private nature are often performed in fulfilment of vows made during sickness or trouble, or by married women without families. When, in such cases, the pilgrimage results successfully, the *Deotá* soon becomes popular, and his fame spreads to distant places. It matters little what the name or attributes of the *Deotá* may be, if pilgrimages to his shrine are attended with success. Siva, Devi, the Nág, Sidh, Lakhudátá, and others are each visited by women of all ranks, castes, and degrees of orthodoxy. In these cases the journey is generally made by night; and, apparently to prevent any evasion, a mark is made at every few yards upon a stone or some object near the road. These marks are made with a mixture of rice-flour and water, and are called *likhná* (writing). Each *Deotá* has his appropriate mark; thus, Shib has a circle with a line drawn through it; Devi, a circle; Sidh, a pair of foot-prints; &c.

Besides the ordinary sacrifices, there are votive offerings, as in the Catholic Church, in fulfilment of vows made during sickness or misfortune. To Sidh is usually presented a pair of wooden sandals; to the Nág, a small iron or wooden snake; to Shib, a trident; and to Devi, a sword or trident. Sometimes a man vows a new bullock-yoke or hoe; or a woman vows a spinning-wheel; and these, or small models of them, are deposited in the temple.—*C. F. Oldham.*

**163. Non-Brahmanic Hinduism in the Himalayas—Deotas.**—In the Himalayan villages are numbers of *Deotás*, many of them doubtless the deities of broken aboriginal tribes. These are known usually by the name of the village to which they belong; but each has also a distinct name, as Thán, Changnú, Khorú, &c.

Sometimes several villages have the same *Deotá*. When this is the case, the image of the god, with his *chelá*, musicians, and other officials, visits the different villages in turn, and then high festival is held. On these occasions the *Deotá* travels in a small litter, somewhat like the representations of the Ark of the Hebrews, which is carried on men's shoulders; and on approaching a village the musicians strike up, and some of the people dance before it.—*C. F. Oldham.*

**164. Non-Brahmanic Hinduism in the Himalayas—Dancing.**—Dancing is a very important rite in some Districts, but less so in others. In Kullú a former Rájá, under Brahmanical influence, introduced an image of Raghunath (Ráma Chandra) from Benares, and to ensure the supremacy of the new god, he ordered that all the *Deotás* in the State should assemble once a year at the capital to dance before the idol. This order is still obeyed by some two hundred gods!—*C. F. Oldham.*

**165. Jungle godling—Banspati Ma.**—Mr. Holt (Vol. II, note 802), mentions the custom of throwing a branch on a heap beside the road in jungles as an offering to Bánsaptí Má (query for Bánspatí Má), and asks if it prevails elsewhere. There is a notice of the same custom in Gondá, in the *Oudh Gazetteer*, Vol. I, p. 517, where it is stated that "travellers through the forest cast a reverent stick on the heap sacred to Bánspatí Máí, the goddess of the place." The custom is probably general throughout the country.—*W. Crooke.*

## SOCIAL CUSTOMS.

**166. Process of Caste disruption—Panchayats—Delhi Chamars.**—(Continued from Vol. III, note 88). Meanwhile there was a little bye-play going on of the deepest interest, on the result of which turned the real success or failure of this part of the meeting. Among the men who had taken their place from the first as Christians, there was a young fellow on whose line of conduct many others depended. He was a well-to-do and active man, much respected by all Christians, and Chamárs alike, a *chaudhrí* already in his own right, and with the prospect of a second *chaudhrayat* in reversion from his father. Much, then, depended on him; and while the case of the five men above mentioned was going forward fitfully and tediously, vigorous efforts were being made by his old associates to withdraw him from a position so compromising as that he at present occupied. First, an old friend came and engaged him in earnest conversation, evidently urging him to go over to the ranks of the Chamárs; and then, as he withdrew unsuccessful, his father himself got up and moved towards him. Both of them were men of strong will, and showed it in their faces, and as the father stooped down and looked his son full in the face for a few moments, no word was exchanged. Then: "What are you doing here?" "In my place with the Christians." "Come with me at once." "I can't." "Take up the Ganges water." "Never." That was all; and then, with a look of deepest resentment, the father withdrew. To appreciate the effort this must have cost, it should be remembered that in addition to his own personal position, how very strong the bonds of filial obedience in India are, and how entirely, in return, the father looks to his son to keep up the fair name, and inherit the privileges of the house. Under these circumstances it can have cost no slight effort to take the decided line this young fellow did. This was the turning point of this latter part of the night's business. Even now they hesitated to call upon him openly, still hoping that if no final step were taken at once, they would be able afterwards, by intimidation or persuasion, to win him over; but against this policy of inaction those men who had already apostatized loudly and, in a sense, fairly clamoured, insisting that others should be subjected to the same strain as that under which they themselves had given way. If, however, they hoped to see him follow their example they were mistaken, for when at last his name was called, he stood up, and very quietly and firmly said that while he had no wish to follow the lead of those who had *proprio motu* separated themselves from the Chamár brotherhood, on the other hand he was before all else a Christian,—and Christian he would be, whether this should bring upon him exclusion from the caste or not. Behind him all the rest who stood indeed in a position of semi-independence on him, being members of the clan of which he was by his old right *chaudhrí*, stood firm. They were not indeed all called upon individually, for the third or fourth

man who was put on his feet, instead of pursuing the courteous and half-regretful course which the others had used, retaliated with such an attack on some of the abuses of the Chamár brotherhood, including especially some very pungent allusions to the laziness and covetousness of their head-men, that they all begged him to be seated with all speed, assuring him that they had heard enough to prevent any possibility of mistake as to his meaning. He was in no hurry to comply with the request; and they, on the other hand, when he did so, resolved that it was needless to call on any others for an expression of opinion which had now declared itself at least sufficiently; and so at 7-30 A. M. the meeting broke up, and adjourned, with all the Christians present.

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167. **Death Customs—Persians.**—The sick man lies *in extremis* on a thin mattrass upon the floor, covered by a quilted silken coverlet. Twenty or thirty persons are in the room where he is dying. The smoke of many *huqqas* clouds the air; whispered conversation is general. The doctors have declared their patient's condition hopeless, and, as a last resort, certain charms suggested by a weird-looking *darvesh* have been tried. But the crab-broth, prepared from the tiny crustaceans that inhabit the streamlets round Shiráz, the patient has been unable to swallow; and the *darvesh* points out to the relatives of the dying man that his panacea has only not proved infallible because it was tried too late. A veiled woman, the wife of the dying man, sits weeping at the side of her husband's pillow. She frequently holds to his face a moistened piece of mud torn from the wall (this wetted mud is supposed to have a very reviving influence, and is used by Persians as we use smelling-salts). Tea is handed round in small cups; the crowd in the room becomes greater; every window is shut; and as the outside temperature is ninety degrees, some idea of the heat within can be formed. The crowd is not here from mere curiosity. A man is sick; then where should his friends be, they say, if not by his bedside? The *samovars* (Russian tea-urns) steam and bubble; the room is filled with clouds of tobacco-smoke and the steam from the urns. And now, just as two hundred years ago was done in England, a fowl is killed and placed warm and bleeding on the patient's feet. All is of no avail, however. The man has breathed his last. The wife yields her place by the bedside. Moistened cotton-wool is placed in the mouth of the dead, in the orifices of the nostrils, and in the ears. A *mulla* begins to read aloud the prescribed portion of the *Qurán*, commencing—"O man, I swear by the instructive *Qurán* that thou art one of the messengers of God sent to show the right way," &c. This portion of the Musalmán's Sacred Book was called by Muhamad himself "the heart of the *Qurán*." And now all present witness aloud that the dead man was a good and pious Muhammadan. The limbs are composed, and a cup of water is placed at the head of the corpse. No sooner is this done than a *mulla* ascends to the flat roof of the house, and begins to read in a shrill monotone certain verses from the Holy Book. This announces to the neighbours that the man is veritably dead; and at the same moment his relations shriek and wail: "Woe! woe! he is dead; he has passed away." These are the expressions of a real grief. But presently the professional mourners arrive and rend the air with their shrill screaming, which is like the "keening" of the Irish.

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168. **Harvest Ceremonies—Central Provinces.**—Mr. C. A. Elliott's *Report of the Settlement of the Central Provinces*, Allahabad, 1867, contains some interesting notes on rural agricultural ceremonies, which are worth preserving in a more accessible form.

Sowing depends more on auspicious days or *mahúrat*, and without a *mahúrat* the poorest cultivator will not sow. The calculation of such *mahúrat* is a very simple matter. Every village *parsai* is able to give them, and for a very small reward. Of the 27 sidereal days, 13 are auspicious; and of the 7 days of the week, only two (Tuesday and Saturday) are of malign influence. Of course all this science applies only to the day on which sowing is begun. When once fairly started, the sower may laugh at all the astrology of the *Shástra*. Again, the Chaitra lunar monsoon *(nakshatra)*, which lasts for 14 days during the *Sankránt* of Kanya (Virgo), is unfavourable for sowing; but if the time is passing by, and the field is drying up, then it is allowed to begin ploughing on the 6th day of the lunar monsoon (*nakshatra*), provided only that the first five furrows must be left unsown. Practically speaking, however, the sowing need never be delayed on superstitious grounds for more than three or four days after the completion of the last ploughing (*pashtarni*). It cannot be begun before the Dasahrá festival; but the ploughing is hardly ever over before then, and the cold weather has only just begun. When commenced, it should be pressed on and finished, if possible, in 13 days. *Nauterwá* is the term used by cultivators to express the 9 days of Asárh and the 13 days of Kártik, which are most favourable for sowing the kharíf and rabi crops respectively. It is universally believed that the produce of the seed sown on these 13 days is much greater than that of the later sowings. No doubt the later the sowing is delayed, the drier and less productive the soil becomes.—Pp. 73-74.

"When the reaping is nearly done, about a *biswá* of corn is left standing in the cultivator's last field, and the reapers rest a little. Then they

—sh at this *biswá*, tear it up, and cast it into the river, shouting victory to Omkár Mahárájí, or Jhánají, or Rámjídás, according to their respective persuasions. A sheaf is made up of this corn, tied to a bamboo, stuck up in the last harvest cart, taken home in triumph, and fastened up in the threshing-floor to a tree or to the cattle-shed, where its services are essential in averting the evil-eye."—P. 78 [Compare this with the English Harvest-home ceremonies, for which see Brand, *Observations*, p. 183 *ff*; Henderson, *Folklore of the Northern Counties*, pp. 87-89, note].

"Winnowing is a very solemn and important operation, not lightly to be commenced without consultation of the stars. It seldom begins before all the threshing is over in the village, and all cultivators, or almost all, begin together. If the threshing is over before the end of Chait, the 12th and 13th of the light half of that month are always auspicious days; but if it cannot be begun then, the cultivator must wait idly until the *akhtíj*, for all the next fortnight (the dark half of Baisákh) is subject to the most malign influences. When the village priest has given the *mahúrat* at the appointed time, the cultivator, his whole family and his labourers go to the threshing-floor, taking with them the prescribed articles of worship, such as milk, *ghí*, turmeric, boiled wheat, several kinds of grain, &c. The stake (*ménd*) is washed with water, and these things are offered to it and to the heap of threshed grain. The boiled wheat, &c., is sprinkled about in the hope that the spirits (*bhút*) may content themselves with it, and not take any of the harvested corn. Then the master stands on the three-legged stool, and, taking five baskets full from the threshed heap, winnows them. After winnowing, the grain and chaff are collected again and measured: if the five baskets are turned out full, or anything remains over, it is a good omen: if they cannot fill the baskets, the place where they began winnowing is thought unlucky, and it is removed a few yards to another part of the threshing-floor. The five baskets full are presented to a Bráhman, or distributed in the village—not mixed with the rest of the harvest. As long as winnowing is going on, the basket must never be set down on its bottom, but always upside down. If this were not done, the spirits would use the basket to carry off the grain. The day's results are measured in the evening. This is done in perfect silence, the measurer sitting with his back to the unlucky quarter of the day, and tying knots to keep count of the number of the baskets. The spirits rob the grain till it is measured, thinking they cannot be found out; but when it has once been measured they are afraid of detection. The *kharíf* harvest is winnowed in the same way, but with none of these ceremonies."—Pp. 78-79.—*W. Crooke.*

**169. Eating Custom—Hindus.**—Orthodox Hindús will not eat from the hand of servants, barbers, cowherds, tenants (*ásámi*), carpenters, goldsmiths, blacksmiths, washermen, physicians, daughters or Rájás; because Rájás are very oppressive and raise illegal taxes: it is unlawful to even drink the water out of a daughter's house or well: the fees paid to physicians are looked upon as a charity, and so their livelihood is not an honest one; and all the other classes are Súdras or base-born.—*Chaina Mall.*

**170. Eating Customs—Hindus.**—Orthodox Hindús will not eat—

i. Food at the hand of a drunken, mad, angry or sick person; of a bard or prostitute; of any notorious sinner, eunuch, adultress, procuress, pimp, liar, cheat, ingrate; of a dog-keeper, barren woman, miser, astrologer; of a tailor, artizan or menial.

ii. Food defiled by being intentionally kicked; by the presence of hair or an insect in it; by being seen by an infanticide; by being touched by a menstruating woman, bird, dog or cat; by being smelt by a cur, bullock, horse or ass.

iii. Offerings at the great festivals or leavings.

iv. Food at the hand of a priest (Bráhman) who performs religious ceremonies for money.—*Chaina Mall.*

## FOLKLORE.

**171. Egg-plant—Potatoes—Onions—Unlucky.**—(See Vol. II, note 653). The *baingan* or egg-plant is not eaten by Satnámís. They say it turns into meat. Agarwálá Baniyás and some other castes have the same idea about potatoes and onions.—*W. Crooke, Muzaffarnagar.*

**172. Mango-seeds—Luck.**—It is unlucky to plant a mango-seed from a fruit which has been bitten by the teeth or cut with iron.—*W. Crooke, Muzaffarnagar.*

**173. Rain-spell—Naked women ploughing.**—During the Gorakhpur famine in 1873-74, there were many accounts received of women going out with the plough at night, stripping themselves naked, and dragging the plough across the field. This was thought a potent spell to bring rain. The men kept carefully out of the way (as in the case of Lady Godiva). If they were seen by a man it would ruin the effect.—*W. Crooke, Muzaffarnagar.*

174. **Children's dreams.**—Children's dreams are caused by the whispering of the spirit Bihái. If she says pleasant things, they laugh; if she speaks crossly, they cry.—*W. Crooke, Muzaffarnagar.*

175. **Snake-bite—Prevention—Arsenic.**—(See Vol. II, note 995). Honigberger says the faculty of being bitten by poisonous serpents and suffering no evil effects in consequence, was pretty generally claimed in the Panjáb in his time; and he relates the story of a *darvesh* on whom he saw the experiment tried. In this case the man attributed his immunity from danger to the quantities of arsenic he habitually took. Honigberger also met a horse-dealer in Afghánistán, who claimed a similar immunity, and he also ascribed it to the use of arsenic.—*W. A. Campbell.*

176. **Snake-bite—Prevention—Lamps.**—Most Hindús will take one of the lamps (*chirágh*) used in illuminating the streets during the *Diwálí* festival to their own houses. This is done to prevent the appearance of snakes, because it frightens them away for six months.—*Ghulám Hussain Khán.*

[The *Diwálí* is held in October; and in the Panjáb the cold at that period drives snakes into their holes to hibernate till the following spring—about April; hence, no doubt, the efficacy of the charm.—ED.].

177. **Chuhri Saresh—Snakes.**—*Chuhrí saresh* is a very fragrant plant, kept in houses to frighten away snakes.—*Ghulám Hussain Khán.*

[This is the *churí saroj* (*artemisia elegans*) of Stewart's *Panjab Plants*, p. 120.—ED.].

178. **Tori—Eating Custom.**—It is unlucky to eat *toris* (*abelmoschus esculentus*) at night, for they are then poisonous.—*Ghulám Hussain Khán.*

179. **Small-pox—Thunder.**—Every care should be taken to prevent a child suffering from small-pox from hearing thunder. Mothers will on such occasions ply their hand-mills to drown the noise of the thunder.—*Ghulám Hussain Khán.*

180. **Hatching Chickens—Thunder.**—If it thunder a day or so before eggs are hatched, it will destroy the chickens inside them.—*Ghulám Hussain Khán.*

181. **Barat Shah's Pond—Kasur—Cures—Boils.**—There is in Kasúr a shrine to a *faqír* named Barat Sháh, and near it is a pond (*jauhar*) in which children are bathed to cure them of boils (*páníwáte*).—*Ghulám Hussain Khán.*

182. **Unlucky Trees.**—You should not plant a *babúl* (*acacia arabica*) or *lasúrá* (*cordia myxa*) near a house, as they are unlucky, and will ruin the dwellers in it.—*Ghulám Hussain Khán.*

183. **A theory of Earthquakes.**—It is commonly believed that earthquakes are a kind of ague or shivering fit caused by fever in the interior of the earth. An informant says that this is the doctrine of the Yúnáni School of Medicine! Wells act as safety-valves or outlets for the trembling. Hence earthquakes are common in countries where there are few wells, such as Kashmír and Persia; while the Panjáb, where wells are numerous, does not suffer much from them.—*M. L. Dames.*

184. **Unlucky Days—Oudh.**—It is not allowable to pay visits of condolence for a death or a misfortune on a Sunday or a Tuesday.—*Kakku Mall, Faizabad.*

185. **Omens—Fish—Parsis—Bombay.**—Fish is considered to carry good luck with it, especially by the Pársís of Western India; hence they send fish, along with curds or by itself, as a first present on the occasion of a betrothal to the bridegroom's house, and do not fail to serve fish at breakfast or dinner at a birthday, a betrothal, a wedding, a home-coming, a house-warning, &c.—*P.*

186. **Brooms—Sweepings—Luck—Bombay.**—When leaving home or entering it, it is unlucky to encounter a broom in the way. Whilst sweeping, care is taken that the sweepings are not let out of the front door of the house; they must always be let out of the back door, lest they carry away good luck with them.—*P.*

187. **New Moon—Parsis—Bombay.**—When going out to have a first sight of the new moon, the orthodox Pársí keeps either a silver coin or a piece of jewellery in his hands, so that the eye, as soon as it turns from gazing at the moon, may fall on that symbol of prosperity rather than on some unlucky object.—*P.*

[*Cf.* the English custom of turning silver, accompanying the action with a wish, at the first sight of the new moon.—Ed.].

188. **Omens—Salt—Bombay.**—Salt is believed to be productive of prosperity to the household; hence on the Hindú New-year's-day, early in the morning, vendors of salt may be seen going from door to door crying *Sagan! Sagan!* (good luck); and mater-familias takes care to introduce a copper's worth of the substance into the house before anything else has crossed the threshold on that auspicious morning.—*P.*

189. **Porcupine Quills.**—Quarrelling is sure to be the result if on a Sunday or Tuesday the quills be thrust into the walls around the door, unknown to the dwellers of the house. The person hiding the quills is to wear as little clothing as possible. This superstition is current in the Azamgarh District. The "fretful porcupine" may have in Europe some superstition attached to him.—*M. Rivett-Carnac.*

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190. **Wolves.**—A reward was lately offered to any one who would kill two wolves that had been prowling about, but no one would volunteer to do this, as, wherever a wolf's blood was shed, there would be scarcity of rain, and a famine would surely ensue. This incident took place at Khájá, in the Azamgarh District.—*M. Rivett-Carnac.*

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191. **North—Unlucky direction for Sleep.**—Sleeping with the head to the north is unlucky, because dying persons are laid out with their feet towards the south.—*Chetan Sháh.*

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192. **Witches—Exorcists—Chelas—Gurdaspur.**—It is generally believed in the northern parts of the Gurdáspúr District, and in the adjoining parts of the Jammú State, that witches (*dáin*) and spirits (*bhút*) continually haunt the living, and victimize the weaker of them. There is a *mantar* (charm) for becoming a witch, consisting of two and a half letters, and any woman who can learn these can become one. Every imaginable disease is attributed to them.

*Chelás* (see Vol. III, note 1) are the class of exorcists that profess to counteract the machinations of the witches, which they accomplish with much shaking of the head and hair. There are a great many of them in the Shakargarh *tahsíl* of the Gurdáspúr District. Each has a *thán* (raised spot) in a corner of his house sacred to his *deotá* (godling), to whom he attributes his power to overcome the witches and spirits.

The cures are performed by taking a small quantity of ashes, placing some on the forehead of the patient, and making him swallow the rest. In serious cases water is used instead.—*Maghar Rám.*

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193. **Pearl-Fish.**—Hindús generally believe that the pearl-fish is not an oyster but another bivalve. They believe also that this pearl-fish rises up to the surface once in its life to receive a drop of the first shower of the monsoon, on which it closes and sinks to the bottom again, and there produces its pearl.—*G. Woulfe.*

[The drop of water should fall when *Swáti* or Arcturus is in the ascendant. This belief is universal in the East.—Ed.]

194. **Recipe for improving Jasmines.**—There are three classes of jasmines of progressive value: the *tchímádlí*, the *báelá*, and the *mográ*. To turn the *tchímádlí* into the *báelá*: dig up the plant, prune down the branches to a few inches, and plant it upside down. Repeat the process three times. To turn the *báelá* into the *mográ*, act as above.—*G. Woulfe.*

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195. **Radha Kishn—An unlucky name.**—Many Hindús hold it very unlucky to pronounce the names Rádhá Kishn, the modern forms of Krishna, and Rádhá his wife or mistress. This notion is not extended to Rám Chandar, the modern form of Ráma Chandra.—*G. Woulfe.*

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196. **Ghosts—Bramh Rakhas—Kumaut.**—Ghosts (*bhút pret*) are the spirits of those who die *kumaut*,—*i. e.*, by accident, by violence, or in any irregular manner. To die at your own time is *maut marná*. A *Bramh Rákhas* (*Brahma-rákshasa*) is the ghost of a learned Bráhman that has died *kumaut*—(see Vol. II, note 907), and is a very powerful demon, kindly or not as the case may be.—*R. C. Temple.*

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197. **Ghosts—Hadal—Panjab Himalayas.**—*Hadal* is a spirit that gets into the bones and cannot be extracted by exorcism.—See Vol. II, note 907.—*R. C. Temple.*

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198. **Exorcism—Demons—Dora Bandhan—Panjab Himalayas.**—To exorcise demons, place *rolí* (red paint), *sindúr* (red lead), *dhúp* (incense), *mithái* (sweetmeat), *machhlí* (fish), *gosht* (flesh), *sharáb* (spirits or wine), *supári* (betel-nut), and *chánwal* (rice), in a tray together, with a burning lamp (*chirágh*), and leave it at a tank, or where four cross roads meet, or under a *pípal* tree, or in a burning ground. This will exorcise any demon, if a man and *not* a woman does it. The man must have been previously sprinkled with holy water, and must then worship the offering. If the offering be placed under a *pípal* tree, 1, 5, 11 or 21 nails should be driven into it to fasten down the demon. After the performance of this ceremony it is as well to wear a string with 3, 5, 7, 11 or 21 knots in it till it drops off. This is called *dorá* or *gandá bándhan*.—*R. C. Temple.*

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199. **Exorcism—Hair—Panjab Himalayas.**—Hairs from the head placed in a bottle and buried will drive away spirits.—*R. C. Temple.*

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200. **Churel—Muhra—Chauki—Panjab Himalayas.**—If one of two wives dies, and her

ghost (*churel*) haunts the survivor and makes her ill, an image (*muhrá*) in stone of the dead wife is made and worshipped. A silver plate, stamped with a human image, called *chaukí*, is also placed round the sick survivor's neck.—*R. C. Temple.*

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201. **Satanaja.**—(See Vol. II, note 734).—It is as well to break over the seven kinds of corn a cocoanut that rattles, so that its milk is sprinkled all over it.—*R. C. Temple.*

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202. **Chihaltan—Chehel-tan—Rajalu'l-ghaib.**—It is as well to point out that the Chehel-tan of the legend mentioned in Vol. II, note 1130, is the same as the Chihaltan or Rajálu'l-ghaib of note 1071 of the same volume.—*R. C. Temple.*

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203. **Unlucky and Lucky Trees—Hindus.**—Orthodox Hindús will not sleep under the shade of a *babúl* tree (*acacia arabica*) as productive of sickness; but the shade of a *nim* tree is considered very lucky. They look upon the *babúl* as a Chamár (low caste) among trees, and dislike using its wood even for the cremation of corpses. The Chamárs are, however, much addicted to its use. —*Chaina Mall.*

[It is not wise of the orthodox Hindús to eschew the *babúl* or *kikar* wood, as there is no wood like it for domestic and agricultural use in Northern India.—ED.].

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## CASTES AND TRIBES.

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204. **Bodlas—Wattu Rajputs—Exorcists—Cures.**—Bodlás are found in the Kasúr *tahsíl* of the Láhor District, along the Satluj river. They are Muhammadan exorcists, and affect to cure the bite of a mad dog or jackal by embracing the patient and spitting into his mouth. The cure is instantaneous.—*Ghulám Hussain Khán.*

[Ibbetson, *Panjab Ethnography*, § 519, describes these Bodlás as being really Wattú Rájpúts, with a long-standing reputation for sanctity and sorcery, which, since they have become Musalmáns, has induced them to claim a Qureshi descent.—ED.].

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205. **Aghoris—Legendary Origin.**—(See Vol. I, notes 41, &c.). S'ankara Achárya had four *chelás* (disciples), whom he instructed in magic. Before starting on a journey beyond seas, he directed them to follow him as they pleased. Three of the *chelás* took ship, although they were acquainted with *mantras* (charms), which could make the waters recede, and thus enable them to travel overland. The fourth *chelá*, however, named Jethá, made use of those *mantras*, and thus arrived before his fellow disciples. Thereupon S'ankara Achárya cursed him for his arrogance in resorting to such magical means without first obtaining his *Gurú's* permission. By this curse the followers of Jethá were doomed to follow practices most repugnant to human nature, and hence became Aghorís.—*E. Tyrrell Leith.*

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206. **Bhojki Brahmans—Kangra.**—(See Vol. II, note 751). For a full and interesting history of the Bhojkís, see *Gazetteer of the Kangra District*, p. 83 *ff.* The extract quoted therein was the result of inquiries made by Mr. (now "Major") Tucker of the Salvation Army.—*S. Manuel.*

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207. **Tarkari.**—(See Vol. II, note 924). I remember trying a case, in which the parties were butchers, when I was Assistant Commissioner, Ambálá, in 1860. In that case also they spoke of meat as *tarkárí*, a word which beyond doubt means "vegetables" and nothing else. They told me that they used it so as to avoid offending the prejudices of the Hindús, and the explanation seemed correct to me, as the case I was trying arose out of an attempt made by some Hindús to prevent the butchers selling meat in the town. I believe the word has nothing to do with so far-fetched an origin as *taru*, a tree, but is simply compounded of Persian *tar*, moist, and *kárí*, making. It is one of the Persian words concocted in India and not known to the Persians of Persia. The meaning of "a moistener" is easily understood when one sees a native using a small lump of wet cooked vegetable to moisten his dry *chapátí*. It is, in fact, a piece of slang, just as one might call a glass of beer a "quencher" in English.

If used by Hindús, which I rather doubt, it can only be in places where the Vaishnava sect, who object to the eating of meat, prevails.—*John Beames.*

[The use of the word *tarkárí* in the meaning of vegetables can hardly be altogether modern or Indian. *Tareh* is the Pázend for vegetables. (See Haug's Pahlavi-Pázend glossary 4, 7, where it is used to translate the Pahlavi *jalká* and *bakarid*, both meaning vegetables. *Tarkhá*, the plural form, is used in the heading of the chapter on vegetables). *Tarkárí* would seem to mean (1) green grocery, and (2) vegetables in general.—ED.].

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208. **Diggi—Dighi.**—(See Vol. II, note 927). I believe the coincidence in sound between "*diggi*" (properly written *dighí*), a tank and the English verb "to dig" is merely accidental: the word is purely Indian, and is derived from Sanskrit *dírghí* = long (*sc. pushkarini*). In Bengal, at least, whatever

may be the case elsewhere, old tanks are almost always longer in one direction than the other—parallelograms in fact, and not squares, though in modern times the term is applied carelessly to square tanks also; as, for instance, the well-known one in Tank Square in the centre of Calcutta, which is called by the natives the *Lál Dighí* or Beautiful Tank. Sanskrit *dírghá* becomes regularly in Prakrit *digghá*.

In Bengal also we can always tell whether an ancient tank was dug by a Hindú or a Musalmán, from the fact that the former have their greatest length from north to south, while the latter have it from east to west. I do not know how far this distinction prevails in other provinces.—*John Beames.*

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209. **Portuguese derivatives—Fazandar—Bombay.**—In the Bombay papers a paragraph appears to the effect that "a petition to the Governor of Bombay is being circulated for signature amongst *fazandárs*—or owners of land consisting chiefly of plantations of cocoanut, *brább* and date trees, gardens and *batty* fields—regarding the *Abkárí* Laws." Is not the word *fazandár* likely to be derived from the Portuguese *fazenda*, "an estate?" Spanish, *hacienda ?*—*T. E. Ivens.*

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210. **Names for Cholera.**—Dr. Macpherson, in his work on cholera, says that in Bengali it is úlá (? *aul* in Hindí, which Platt, *Hind. Dict.* suggests is for the Sanskrit *upa-plava*, great calamity): in Dakhaní *dánk lagná* (? to be stung): in Hindustání *swítá rassá* (? for *svetá-ras*, the white humour; but is this an expression for cholera?): in Maráthí *mardeshí* (? local death): in Urdú *jarí-marí* (but surely *jarí* is cattle-disease, and *marí* is cholera): in ancient Sanskrit *bisuchika* (not in Monier William's *Dict.*): in old Hindú medical works *juár kntisháv* (both Arabic, meaning heavy vomiting), and in Arabic *haiza*. Some of the above appear to be doubtful, or at least much corrupted words. Can any one correct them, and give additional information on the point ?—*R. C. Temple.*

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211. **Wabah.**—Is a common name for cholera in Balochistan and the S. W. Panjab. Pearce gives *Margu* as the Mekzáni name, which is apparently the Persian *marg*, death.—*M. L. Dames.*

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212. **Dakhani Hindustani idioms.**—

(1). *Mahíná kálá :* the rains.

*Is taraf ke mulk men mahíná kálá kab shurú hotá hai ?*

When do the rains commence in this part of the country ?

(2). *Oratio obliqua.*

*Har yek manzil kí mazdúrí kyá hotí hai so us ká zábta likhkar isí sardár ko do karke amíne se bol do : woh sardár un ko dedan lenge.*

Tell the *amíns* to give the *sardár* a memorandum of their rates for each stage, and he will pay them.

(3). *Páni bándhná :* to water crops.

*Is khetí ko kaite dafá páni bándhte hain ?*

How often do they water this field ?

(4). The relative sentence.

*Kyá imlí ke yá aur kisí qism ke jhárán lagáe so zamín ko bhí sarkarí warí lagáte hain ?*

Is any public revenue also levied on land occupied by tamarinds or any other trees ?

(5). The relative sentence.

*Ma'múlí akhráját játe jo báqí rahtá hai, us men adhá Sarkár ká hissa dete hain.*

The Government share is half the produce after the customary fees have been deducted.

(6). The relative sentence.

*Tum kahe ke Súrij ghurúb húá so do gharí ke pichhe mazkúr mu'ámla guzrá : kyá tum yaqín bol sakte hain ke muda'í ko márá so bhí ásámí hai, ke ab Kort ke rúbarú khará hai ?*

You said that the affray in question took place two hours after sunset: are you certain that the person who struck the plaintiff is now standing before the Court ?

(7). *Oratio recta :* the relative sentence.

*Aná so paison ke wáste muda'í káwash kiyá, to muda'ala zabán se ghair ghalat baká so main suná hún. Dená so paison ke wáste muda'í mángá to muda'ala gálián diyá.*

I heard the defendant abusing the plaintiff for demanding payment of some money that was due to him. The plaintiff demanded the money due, and the defendant abused him.

(8). The relative sentence.

*Muda'í ko koí chiz ásámí uthá lekar giyá so kyá tum ankhon se dekhe ?*

Did you see the prisoner taking anything belonging to the complainant ?

(9). *Ande sikhná :* to hatch eggs.

*Ande sikhne ke lie mujhe ek khurak murghí honá.*

I want a sitting hen to hatch some eggs.

(10). *Oratio recta.*

*Koí Hindúání hamáre bágh kí mattí kí díwár par uplián thap rahí thí : nág sámp us ko kátá. Woh dhan-dhane kharí pichárí khái so munh se kálá lahú, aur nak se kaf ke ujle dale nikalne lage. Pangnawár ko bulákar láe tak takhta ho gaí : us ká kám tumám ho giyá.*

A Hindú woman was patting cow-dung cakes on to the mud wall of my garden, when a cobra bit her. She at once fell flat on her back, and black blood began to flow from her mouth and foam from her nostrils. And before a snake-charmer could be called in she had stiffened and died.

(11). *Ba'ze log sastí chíz dekhe, to us ko urí parkar lete hain. Hargiz yeh khátir men nahín láte ke is men kuchh na kuchh khor hai. Waisách is 'asar ke sardárán bhí jin ká roz halká hai unhín ko khainchte hain.*

Many people when they see a cheap thing rush to buy it. They never think that it may have some defect in it. In this way too the officers of the present day employ those who will take small pay.

(12). *Is mulk ká ráj-karne-hárá játá rahá, jab se bastíon ke bastián táráj ho gae : gharán ke gharán khandián ban gae ; ab nám lekar hánkár máre to bán karkar jawáb dene-hárá koí bhí nahín distá.*

Since the ruler of this land died whole villages have been ruined and houses destroyed. Now if a man called out to another by name he will find no one to answer—Yes.—*R. C. Temple.*

213. **Verbal Suffixes—Hindi—Separation from the base—The particle hi.**—(See Vol. II, note 758). The effect of the separation of such particle from its base is to intensify the verb, and occurs with other particles, but not, I think, under other circumstances.—*S. Manuel.*

214. **Nal Sahib.** (See Vol. II, note 790). In Persian *nál dar átish* means a restless man, as does *jale panw kí billí* in Hindustání.—*S. Manuel.*

## GEOGRAPHY.

215. **Briggs' Farishta—History of Multan—Hot—Chaniot.**—(See Vol., II, note 1017). Is the reading Chaniot for Hot supported by MS. authority? It had occurred to me as a conjectural emendation, but I felt doubtful about it, as the Baloch tribe of Hot might have given their own name to a fort which might be the place intended, though not now known.

Where is the Dhankot which Husain Langáha reduced at the same time with Kot Karor, and which afterwards formed the limit of the territory he gave to the Baloches? Can it be the Dhankot, one of the mahals of the Sind Ságar Duáb mentioned in the *Aín-i-Akbari*? In the *Report* of the revised settlement of the Jhelam District, § 52, this Dhankot is supposed to be identified with Dhandkot in that District; but this can hardly be the place Farishta mentions.

Are there any representatives left of the Sahná tribe, one of whom, Jám Bayazíd, got Shor from Husain Langáha, and made his submission in the time of Mahmúd Langáha to Sikandar Khan Lodí of Delhí, and between whom and Mahmúd Langáha, Daulat Khan Lodí made the Ráví the boundary?—*D. G. B.*

216. **Briggs' Farishta—Hot—Chaniot.**—The readings in note 1017 are taken from the lithographed edition of Farishta published by Newal Kishor, of Lakhnau. I have had no opportunity of consulting MSS. The reading Chaniot is distinct on page 326 of lithographed edition. I have been unable to identify Dhankot with any existing place. It seems impossible that it should be the Dhankot in the Jhelam District, which is apparently the Dhankot in the Sind Ságar Dúab mentioned in the *Aín-i-Akbarí*. The Baloches never spread so far north.

The Sahná tribe, according to the lithographed edition, reads Sahia, سہیا I know no modern tribe of the name. There is a Sáhí tribe in Gujrát and Siálkot (Ibbetson's *Panjab Ethnography*, § 432), but they seem to be distinct.—*M. L. Dames.*

## HISTORY.

217. **Raja Dhol—Dhol and Marwan.**—The hero of *Dhol* and *Márwan*, now a celebrated love-tale in the Panjáb, had not been unearthed when I gave the legend in the 2nd volume of the *Legends of the Panjab*. He is usually described as the "son" of Rájá Nal—*i. e.*, of Nala, and the hero of the very ancient story of *Nala and Damayanti*.

Dhol is, however, in Tod's *Rájasthán* brought into history (Vol. II, p. 302 *ff*, original ed.) as the founder of the Kachhwáhá State of Amber or Dhundhár in *A. D.* 967. He is there a very prominent Rájpút chief, and Márwan becomes Mároní, daughter of the Rájá of Ajmer.—*R. C. Temple.*

218. **History of Ranjit Singh—Mr. Metcalfe and the Sikhs, 1807.**—To return to Mr. Metcalfe. His presence was felt as a restraint by the bolder

Sikh spirits, and Díwán Mohkam Chand and Mehar Singh, on the occasion of a visit, told him that the extraordinary courage of the Sikh soldier in battle would astonish him. Mr. Metcalfe satisfied himself with the rejoinder that that of the British soldier would astonish them if they should ever see him in battle. The Díwán repented of his hastiness, and Faqír 'Azízu'ddín reconciled the disputants. On another occasion Gurbakhsh Singh asked Mr. Metcalfe what he waited for, saying he had come as British envoy, and had stayed quite long enough, and it was time he took his departure. Mr. Metcalfe told him that he was the servant of the East India Company, and would go when they desired him. Faqír Amínu'ddín then accompanied Mr. Metcalfe to the fortress of Ghuránd.—*W. A. Campbell.*

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**219. Ranjit Singh's Cis-Satluj Campaign, 1807.**—The English papers from Sháhjahánábád (Dehlí) apprised Ranjít Singh of the death of Harí Singh Kúlchá, the ruler of Ambálá District without heirs, and next day (29th Shabán) he marched from Faridkot. From his first camping ground, 8 miles from Faridkot, he despatched a large force, accompanied by artillery, to demand from the Patiálá Rájá tribute for Báthindá and Sunám, while he proceeded with the remainder of his force, and after a three-days' march entered Jagráwán.

Proceeding to Maler Kotlá, he demanded a contribution of Rs. 56,000. This the Governor said he would raise, but that his poor subjects would suffer seriously. Ranjít Singh told him to leave his subjects alone and demand it from the subordinate chiefs, and seeing a possibility of delay in obtaining the levy, he reduced it to Rs. 48,000, and was promptly paid. The demand of Rs. 40,000 on the Patiálá State was also raised by Mohkam Chand, but this did not satisfy Ranjít Singh, who was bent on the capture of Báthindá and Sunám. He was, however, induced to forego his plans for the present on account of the press of urgent business he had on hand and the representations of Rájá Bhág Singh on behalf of Patiálá. Not only did Díwán Mohkam Chand exceed in the tribute he exacted on Patiálá, but news came in of his having occupied Ambálá, the chiefs of which abandoned it on his near approach, and of having wrested the forts of Sánát and Bharbát from Sardár Nihangá Singh. At Máler Kotlá Ranjít Singh received the ambassador of Rájá Sansár Chand, and his son Prince Kharak Singh, accompanied by Bedí Sáhib Singh, also arrived, bringing intelligence that it was rumoured that Qutbu'ddín Khán was advancing to the north from Multán.

Ranjít Singh next proceeded towards Jagádhrí, the officers in charge of which town paid tribute; and continuing in the direction of Ambálá, he exacted tribute from the surrounding chiefs, and after bathing in the Jamná on the day of *Bhái Dúj*, he entered the town. He then foraged through the adjoining country, and marched on Sháhábád on his way, detaching a force under Raushan Khán to seize the strong fort of Thánesar, in the possession of Máhtáb Singh, brother of Nihangá Singh. The town was occupied after some little resistance, and Máhtáb Singh thought it prudent to buy off the assailants.

Ranjít Singh had in this short campaign possessed himself of much territory, several strong forts, and an immense booty. Garrisoning Ambálá and Sháhábád, he now retraced his steps to Láhor, first deputing Díwán Mohkam Chand with a considerable force to effect a junction with Rájá Sansár Chand, who was sore pressed by Rájá Gorakh. Arrived at Láhor, he sent Faqír 'Azízu'ddín to escort Mr. Metcalfe from Ghuránd to Láhor, whom he received with much courtesy. He then concerned himself with getting in large military supplies, and ordered Hukmán Singh to repair the ramparts of Láhor and dig a moat about it.

A few months later Ranjít Singh proceeded to Amritsar, into which he entered on the day of *Maghí*, and distributed alms to the poor.—*W. A. Campbell.*

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**220. History of Kashmir—Sultan Shamsu'ddin II.**—(Continued from Vol. III, note 126. See Vol. II, note 545, and Vol. III, note 126). The next on the throne was Sultán Shamsu'ddín II, who reigned 1537-1538 *A. D.* Being a man of a cowardly and peaceful disposition, he placed all his power in the hands of the brave Kájí Chak, who, being strong enough to repel the armies of India and Káshghar, took Kájíwárá as an independent possession. Sultán Shamsu'ddín died in 945 *A. H.* or 1538 *A. D.*—*W. B.*

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**221. History of Kashmir—Sultan Ismail.**—(See Vol. II, note 546). Sultan Shamsu'ddín II was succeeded by his brother Sultán Ismáíl, who reigned 1538-1542. Kájí Chak was his son-in-law, and now had the country entirely in his hands. He much advanced the views of the Shí'á sect of Muhammadans throughout Kashmír. A powerful combination was in this reign made against Kájí Chak by the Mákrís, Chaks, Dánkris, Chaddarmans, and Maliks, and a fight took place between the leaders of these tribes and Kájí Chak at 'Aláu'ddínpura, a fort in Kashmír, which was indecisive. Sultán Ismáíl died after a short reign of four years, during which he never wielded any real power.—*W. B.*

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**222. History of Kashmir—Sultan Ibrahim, 1538-1542—Mirza—HaidarSultan Nazuk Shah, 1542-1552 A. D.**—(See Vol. II, notes 627-628).

The throne of Sultán Ismáíl fell to his son Ibráhím. In his time two powerful Shí'á nobles Abdál Chak [should be Mákrí] and Rábki Chak falling out with the Sultán, sent their sons to the Emperor Humáyún for help against him. However, at that time Humáyún was himself flying *viâ* Thattá and Bhakkar to Persia from Sher Sháh Súr, and could give no help, but his kinsman Mirzá Haidar then at Láhor, kpplied for permission to invade Kashmír, and did so in 948 *A. H.* (1541 *A. D.*) by way of Chirá Udar (?) and conquered the country. The chronogram of his victory is *Fatteh-i-Muqarrar*, which yields the date 948 *A. H.* The chronogram means "the repeated victory," and was meant to refer to a previous unsuccessful expedition made by Mirzá Haidar against Káshghar.

Kájí Chak had now to fly to India *viâ* Hírápur, and Abdál Mákrí died. From Sher Sháh Súr Kájí Chak received the title of Khán Khánán, and help in forces to recover his position in Kashmír; but before he could get back, Mirzá Haidar had firmly established himself, making Indarkot his capital. A battle was fought between them at Hírápur, and after a well-contested fight, the victory remained with Mirzá Haidar. Kájí Chak was forced to fly to India, and died eventually at Thattá.

Mirzá Haidar now proclaimed himself king under the title of Sultán Názuk Sháh, by which he is known on his coins; [but see Vol. II, note 628]. He made Abdí Zíná his commandant, and occupied himself with literature and music. In his later days he became a fanatical Shí'á, and burnt to death Shekh Daniál, the son of Mír Shamsu'ddín 'Iráqí, and his disciple Shánklí Rashí. In his time, too, the shrine of Jadí Bal was burnt to the ground.

Mirzá Haidar brought under sway the mountainous lands on the borders of Kashmír, Tibet, and Káshghar. His chief friends and intimates were Abdí Zíná, Nájí Chak, and Khwájá Hájí Bándí; but he irritated them after his conquest of Káshghar, and in 1551 *A. D.* they began to plot his ruin. Abdí Zíná and Hájí Bándí conspired with Hussain Mákrí to scatter and so weaken his forces, and induced him to send a part of them into the northern mountains under Qárán Bahádur. Meanwhile Abdí Zíná and Nájí Chak set up a rebellion at the fort of Awanpura. As soon as Mirzá Haidar heard of this he marched towards the fort, and after besieging it for some days, he went alone into it one night. He was seen by a butcher, who asked who he was, and as he could not talk Kashmírí well, he was mistaken for one of his own mercenaries, and shot dead by an arrow in his head.—*W. B.*

[The author is confused in his dates, making Sultán Ibráhím to reign during the time of his predecessor Sultán Ismáíl.—See Vol. II, note 627.—Ed.].

## DISTRICT WORK.

223. **Arboriculture — Layering — Shisham Tree.**—In his excellent notes on arboriculture in the Bombay Presidency, Mr. Sinclair mentions a process of reproduction which has not, we believe, been tried by the tree-growers of the Panjáb, *viz.*, multiplication by layers. The tree, which it is intended to treat by this system, is first cut down level with the ground, and shoots are allowed to grow up round the edge of the stock, which remains in the soil as in ordinary coppicing. When the shoots have reached a certain size, they are bent outwards and pegged down to the ground, and earth is heaped over them at the point where they touch the soil. In a year's time it will be found that the shoots have taken separate root in the ground at this point; and they can then be severed from the stock of the tree, and be treated as separate plants. The advantage of this plan over that of planting from cuttings is, that the trees grown in the former way are always sound at heart, while those grown from cuttings are nearly always unsound. Mr. Sinclair suggests that the reproduction of the *shísham* tree could be most satisfactorily carried out by layers; and it would seem well worth while to make the experiment in the Panjáb. Mr. Sinclair also draws attention to another fact, which is generally unheeded in the Panjáb, namely, that no fencing round a tree—whether with wood, or bricks, or iron—can be effectual unless it is protected by thorns against the attacks of goats. The truth of this must have struck many of the residents of Láhor, who have seen trees—planted out with care and protected by high bamboo guards—ruthlessly nipped and cropped by the *capræ sequaces* of the East.—*Civil & Military Gazette.*

[Layering, locally called *dáb*, is by no means unknown in the Panjáb.—Ed.].

## NATURAL HISTORY.

224. **Gorkhar—The Wild Ass in domestication.**—I once saw a specimen of the wild ass recently caught and tied up in a police *thánâ* at Mithankot, in the Derá Ghází Khán District. It was fat and spirited. I heard at Rájanpur, close by, that they frequented the plains there between the hills and the Indus.—*G. Woulfe.*

225. **Gorkhar—The Wild Ass domesticated.**—I have myself seen herds of wild asses on the bare plain (locally known as *pat*) between Rájanpur and the hills. Major T. O. Underwood, of the 4th Panjáb Cavalry, had a pair caught and broke them into harness.—*M. L. Dames.*

226. **Gorkhar—The Wild Ass.**—The above testimony as to the capabilities of the wild ass

(*asinus onager* Gray) for domestication is all the more interesting as it is opposed to the received ideas on the subject. Bate, *Claims of Ishmael*, pp. 142-174, has collected pretty well all there is to say on the wild ass, and he founds an argument (p. 152) on its extreme natural wildness and impatience of human control.—*R. C. Temple.*

## MISCELLANEOUS.

227. **Khirsak—Bait the Bear.**—(See Vol. II, note 1025). The Bear has a keeper who only allows him to turn round and round in one small circle. All are provided with knotted towels or pocket-handkerchiefs, and if the Bear hits any one, the player hit becomes the Bear. At the commencement of the game lots are drawn as to who is to be Bear.—*O. V. Y.*

228. **The Number 74½.**—(See Vol. I, note 812, and Vol. II, note 935). The numeral 74½, written in Devanágarí ७४॥), is explained in another way by the bankers of the Western Panjáb. ७=seven=sat=faith: ४=4=four persons: ॥=two signs of hand raised upright with the palm towards one who is spoken to. This in Panjábí is called *bújá*, and is a sign of cursing or shame. The numeral is said to be addressed to those who are not entitled to open the letter; and it is said to mean "do not open the letter if you are honest: if you are not so, open the letter in the presence of four witnesses. If you do not observe this injunction, a curse be upon you.—*Chetan Shah.*

## SONGS AND CATCHES.

229. **Lullaby.**—

*Dúr, we kutiá,*
*Jangal sutiá.*
*Jangal vichh darwázá*
*Tere báwe dá nám tázá!*
Off, you dog,
Sleeping in the jungle.
In the jungle a gate.
Be thy father's name glorious for ever!—
*Ghulám Hussain Khán.*

230. **Nursery rhyme.**—(See Vol. I, note 970).—

*Aglá jhúle,*
*Baglá jhúle,*
*Sáwan más karelá phúle.*
This swings,
That swings,
In the month of Sáwan the *karelá* flowers.

The *karelá* is the *momordica charantia*, and a very bitter plant. It is said that a poet named Jarát wrote the above lines to satirize a bard named Karelá.—*Ghulám Hussain Khán.*

231. **Song from Patiala.**—

*Simar Surastí, sabal sárdá gun de, man chit karke!*
*Sat ke simran jap le málá, bar karhe sanche Har ke!*
*Soná lohá donon jhagren, niyáú karen dúlá Akbar.*

SONA.

*Le Jamná ke nír jo gholen, mujh ko dhoven kárigar!*
*Bane hanslián kangan mere sugar sunáran lete ghar.*
*Ghare jo málá káman pahine, hanslí pahine meri gal.*
*Lage phulrí, nath latakke, zulfán khá rahe wákí bal,*
*Gorí badan par main par soún; nahín mujh bádsháh ká dar.*
*Lía jo mukhrá nain mataktá, soná kartá jhal mal jhal.*
*Mujh sone ke Thákur bande, Hindú log karen Har Har.*
*Barí saweri le charnámat, we jáde men játe thar.*
*Bare bare pír paighambar main baithún, gumbaz par charh.*
*Bane kalghián haikal mere, jáen dalán men sahe nar.*
*Chor nikále mujh ko le jáen, ghar men bánten khushián kar.*
*Lagá marorá mánas phirdá pair pitke játá mar:*
*Parú kaid men roke deta, "Dhan, Lakhdátá, tun Sarwar!"*
*Lohá soná donon jhagren, niyáú karat dúlá Akbar.*

LOHA.

*Kyá—Sone, merí ris karegá? merí cháh ghar dar ghar.*
*Mujh lohe se sab kuchh hotá, sahídan hotá lakhon man.*
*An jo kháke duniyá jití, ghore khate dáná dal.*
*Mujh lohe ki bane phálián; boven khetí, joven hal.*
*Mujh lohe ki bane dántián; káten khetí dharke kan.*
*Mujh lohe ki bane bandúkán, bharen paletí, rakhen jar.*
*Sath kadam mánas ko gheren, baje sarohe máje ran.*
*Kyá súrá merí anch khivegá?*
*Dhan, ji mátá lindí jan!*
*Mujh lohe ki bane naubatán, woh bájen bádsháh ke ghar.*
*Mujh lohe ki bane kardhí, woh charhde shábán ke ghar.*
*Mujh lohe ki khurpán bande, khurchen ghás khiláven dhan:*
*Rajke gauroán dúdh piláven, chunghane bachre khainche than.*
*Mujh lohe ki tawe jo bante, dhare aran pe báje ghan:*
*Nár ne tawá basáiá, woh dekh chhúle par dhar.*
*Lohá bándhke charhá Mán Singh, Kábul kámpe tharte thar.*

*Jabhí kát ke múth chalá de, sir par topí un ke dhar.*
*Kahte Nigáhí Jogí Allah-ká bandá, dátá hai sar-á-sar.*

I worship Saraswatí, the all-powerful Sárdá, with heart and soul.
I tell the beads of worship, standing at the gate of the True God!
Gold and Iron quarrelled, and the illustrious Akbar did justice between them.

SAID THE GOLD:

The workman takes water from the Jamna and washes me well,
And clever goldsmiths make me into necklaces and bracelets.
The necklaces they make are worn by maidens; they wear necklaces of me.
Flowered nose-rings (of me) they wear, and their ringlets touch them.
I sleep on beauty's breast and fear not kings.
Put upon the face, I make eyes sparkle, for gold glitters.
They make idols of me (the gold), and the Hindús make a God (of me).
In the early morning they wash me (as an idol) with holy water, shivering in the cold.
I sit on the domes of great prophets and saints.
Splendid men make crests and necklets (of me) and go into the battle-field.
Thieves steal me away and distribute me joyfully at their homes.
In misery doth my master beat his legs and die,
And (for me the thief) in prison cries out to Lakhdátá Sarwar.
Gold and Iron quarrelled, and the illustrious Akbar did justice between them.

SAID THE IRON.

Why, Gold, doest thou vie with me? Every house desires me.
From me (the iron) spring all things; from me is produced unmeasured corn.
The world lives by eating corn, and horses on crushed grain.
Of me (the iron) they make ploughshares, sow the fields, and drive the plough.
Of me (the iron) they make sickles, cut the fields, and measure them.
Of me (the iron) they make guns, fill them with shot, and fire them.
Encompassing a man up to sixty paces, clashing swords in the battle-field.
Only a hero can stand my fire: blessing on mother that bare him!
Of me (the iron) they make drums to beat in king's houses.
Of me (the iron) they make ovens to use in royal houses.
Of me (the iron) they make hoes to cut the grass and feed the cattle:
When the well-filled cows give milk, and the sucking calves pull at their teats.
Of me (the iron) they make girdles, beaten on anvils with clashing noise:
Women buy the girdles and test them on their hearths.
Putting on his iron (helmet), Mán Singh advanced, and Kábul violently trembled:
Since when they made sword-handles of wood there, and wore caps on their heads.
Thus saith Nigáhí, the Jogí, the slave of God, the giver of all things.

Observe the Musalmán colophon and the Hindú invocation in this song, and that it is not said what Akbar's decision was! Lakhdátá Pír, or as he is here called Lakhdátá Sarwar, is the great saint Sakhí Sarwar of Nigáhá, of whom no doubt the Nigáhí, the Jogí, was a follower. Rájá Mán Singh of Amber, the great Kachhwáhá Rájpút General of Akbar, and brother-in-law of Jahángír, successfully invaded Kábul in 1585, and there are innumerable apocryphal stories as to his proceedings there. The song refers to his having forcibly introduced the wooden sword-handles and the caps of Afghánistán: other stories represent him as having forced the people to sleep face downwards.—*R. C. Temple.*

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**232. Song from Muzaffarnagar.**—The following is a local song popular in the Muzaffarnagar District, N.-W. P. The allusions to the Báwariás and Kanjars (notorious thieving classes), and to the Ganges Canal, mark its local origin. The writer seems satisfied with everything, even with the High Court and the Police; his only grievances are the treatment of cattle, and the ravages committed by wandering gipsies.

GIT PHIRANGYON KA.

I.

*Rahíyo, Phirangwá, térá ráj!*
*Tain adbhut kiyé hain káj!*
*Aré! Gangá ki tain nahar khudái!*
*Panchakkí ban váé!*
*Pís, pís, ham din bharén thé!*
*Chhut gáé mhárí tavái!*
*Tu rájan Mahárái!*

II.

*Kálon mén duniyá bahot khapai thí!*
*Ann háth nahín ái!*
*Rél sarak aisí bánvá dí,*
*Chinn mén náj punchái!*
*Bhúkon ko détá náj!*

III.

*Gánv gánv mén chauki kar dí !*
*Kasbé pulis baithái !*
*Baré baré gánv madrasé kardiyé !*
*Parhté log lagáé !*
*Hindí parhté, Urdú parhté, Angréji sikhlái !*
*Jo larká méhnat sé parhtá*
*Púrná vidhyá páé !*
*Tujhé rájé dété váj !*
*Shahron shahron sarakén kar dén !*
*Rúkh diyé lagváé !*
*Chhánhon chhánhon batéú chalen !*
*Lútné koí ná páé !*
*Tú sabkí rakhí láj !*

IV.

*Ráhon ráhon kuyen banáyé !*
*Piyásá koí na jáé !*
*Nadiyon khálon pul banádiyé !*
*Bahot saráé chináé !*
*Tain adbhut kiyá hai káj !*

THE SONG OF THE BRITISH.

I.

Long live thy British Government !
Wonderful deeds hast thou done !
Thou hast dug the Ganges Canal !
Thou hast made water-mills !
We used to grind grain all day !
Now my hardship is over !
Thou art the king of kings !

II.

Much was the world oppressed with famine !
Grain was not to be obtained !
Thou hast made the railway so !
Grain can come in a moment !
Thou givest grain to the hungry !

III.

Thou hast placed outposts in every village !
And appointed police in the towns !
In every large village thou hast established schools !
The people are beginning to read !
They read Hindí, they read Urdú, and English is taught !
If a boy reads hard
He attains to all wisdom !
The kings cry to thee !
In every city roads are made !
Trees are planted !
The travellers can walk in the shade !
No one can rob him !
Thou has preserved the honour of all men !

IV.

Thou has built wells on every road !
No one can travel thirsty !
Bridges has thou built on every stream and ravine !
Many rest-houses are erected !
A wonderful work hast thou done !—*W. Crooke.*

[To be continued.—ED.].

## PROVERBS AND SAYINGS.

233. **Panjabi Proverbs.—**

*Wadde sur lode kind.*—A small child makes a great noise.—*M. Millett.*

234.—**Panjabi Proverbs.**

(146). *Jis dá ráj, usí dá tej.*
Whose the kingdom, his the glory.

(147). *Jithe vekhán tavá parát, uthe gáván din terát.*
Where he sees cup and platter, there sings he day and night. (Applied to parasites).

(148). *Janj parái ahmak náche.*
The fool dances at another's wedding.

(149). *Jat kamlá Khudá nún chor.*
The foolish Ját (says he) has stolen God. (The Jats are not so foolish as they affect to be).

(150). *Jame lál te vande kole.*
At his son's birth he distributed charcoal (instead of sweetmeats : said of undutiful sons).

(151). *Jithe jáve tat harátí tándlá ví usí háthín.*
Wherever the ill-fated go they find millet (*i. e.*, a worthless grain).

(152). *Ján váh piá jánie, ján ráh piá jánie.*
Know a man by his dealings or his company.

(153). *Jinín nátí, uná pun.*
As the bathing so the good-work. (It is a "good-work" to bathe in holy waters in the Hindú belief).

(154). *Jindn gur, uná mithá.*
The more the sugar, the greater the sweetness.

(155). *Jihá sukh chabáre nán Balkh nán Bukháre.*
Nor Balkh nor Bukhára are as pleasant as home. (There is no place like home).

(156). *Jhúth de pair nahín.*
A lie has no legs (to stand on).

(157). *Jhúthe dá dárú "aú aú."*
A liar's excuse is nonsense.

(158). *Kolián dí dalálí hath múnh kála.*
Dealing in charcoal blackens the hands and face. (Touch pitch and you will be defiled).

(159). *Kabar kanjar dí, uchhár báfte dá.*
A base man's tomb and a shroud of velvet. (A whited sepulchre).

(160). *Kakhán dí kulí dand-khand dá parnálá.*
A grass roof with ivory water-spouts.

(161). *Kamine di yári sadá khwárí.*
Friendship with the base is perpetual disgrace.

(162). *Káon Rájá dí berí bándar maláh.*
A monkey boatman from King Crow's boat.

(163). *Káhlí agge toe.*
Pits (lie) before rashness.

(164). *Kal náon kál dá.*
To-morrow is a name for death.

(165.) *Kal kis ráje dí parjá !*
To-morrow we may be any king's subjects.

(166). *Káth dí hándí iko vár hí charhdí hai.*
A wooden cauldron goes only once (on the fire).

(167). *Kithe " Rám, Rám ?" Kithe " tain tain ? "*
Where is " Rám, Rám ?" And where a clatter ? (A comparison of merits and demerits).—*Aya Singh.*

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**235. Dakhani Hindustani Proverbs.—**

(1). *Petlá ghorá jitná chábegá utná tan torkar rábegá.*
A well-fed horse works in proportion to his feed.

(2). *Ilm wa hunar faulád ke chane hain : un ko chábte chábte chábná.*
Knowledge and skill are like peas of steel : they must be well munched.—*R. C. Temple.*

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**236. Hindustani Proverb.—**

*Jo háth se khule dánt se kyún kholo ?*
Why use the teeth when the fingers can untie ?—*R. C. Temple.*

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**237. Hindustani Proverbs—Oudh.—**

(1). *Zan, zamín, zar : yeh tínon jhagrá ká jhar.*
Women, land, and money : these three are the root of quarrels. (An adaptation of a well-known Persian saying).

(2). *Ghar ke parsáid, andherí rát.*
Serving one's own dinner on a dark night. (Blind to one's own interests).

(3). *Ek chup hazár ballá taltí hai.*
One silence keeps off a thousand evils.—*Kakku Mall, Faizábád.*

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**238. Agricultural Proverbs—Oudh.—**

(1). *Bhúiyán lot jab jale purwái,*
*Jab jano barkhá rít ái.*
When the east wind blows close to the earth, know that the rains have begun.

(2). *Sab din barse dakhanái páe ;*
*Kabhí ne barse barkhá páe.*
It always rains when the south wind blows, except in the rains.—*Kakku Mall, Faizábád.*

**239. Parallel Proverbs—Urdu and Panjabi.**—(See Vol. II, note 772). These are additions.

(1). *Hamen kátá hai jab se sánp ne, rassí se darte hain :* I have feared cord ever since I was bitten by a snake.

(2). *Go ág kháegá angáre hagega :* He who eats fire will discharge sparks.

(3). *Bápat pút, parapat ghora ; bahut nahín to thora thora :* As the father, so the child ; as the sire, so the horse, more or less.

(4). *Mare báp kí barí ankhen :* The large eyes of my dead father.

(5). *Ridáe táng pe itne na páun phailáo ; ke zer pá ho ridá aur sar birahná ho :* Dont stretch your legs within a short quilt, so that the quilt may be under your feet and your head get uncovered.—*S. Manuel.*

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**240. Parallel Sayings—Urdu and Persian.**—(See Vol. II, note 857). *Panchon unglián barábar nahin. Cf.* the Persian couplet : *Khudá panj angusht eksán na kard ; na har zan zan ast o na har mard mard :* God has not made the five fingers of equal size ; all men are not men, nor all women, women.—*S. Manuel.*

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**241. Panjabi Rural Proverbs—Kangra District.—**

GENERAL.

(1). *Rájpút ke pút se banjkhotá. Kabhi dám dúne, kabhi múl dhoka.*
It is not well to deal with a Rájpút. Sometimes you get double value, sometimes nothing at all.

(2). *Ráthí, bail, bakrá, tapassi, bidvá, nár ; Panchon nirbal chahíye ; bal se karen bakár.*
A Ráthí, an ox, a goat, and a widow, all five want keeping under, or will do mischief.

(3). *Ráthí rambá do jane ; Karár akelá nau jane.*
The Ráthí and his hoe worth two, and the Karár alone nine (*i. e.*, to meet a Ráthí armed with a hoe, makes a company of nine Karárs feel all alone. Nine tailors make a man).

(4). *Kán, Karár kuttá ; basáh na karíye sutta.*
A crow, a Karár, or a dog, trust them not ; not even when they are sleeping.

(5). *Jatton raj nahin, Brahmanon káj nahín.*
A Ját makes a bad ruler, and a Bráhman a bad man of business.

(6). *Jat muhásil, Bráhman Sháh, Hákim baniyá ; ghazab Khudá.*
A Ját to guard crops, a Bráhma as a banker, a Baniyá as a ruler ; God's curse on them all.—*S. Manuel.*

# FOLKLORE FROM DIFFICULT SOURCES.

## SLEEMAN'S RAMBLES AND RECOLLECTIONS.

**242. Spirit of the Owner of the Soil—Ghosts—Serpents.**—(Vol. I, p. 288). While I was in charge of the District of Narsinghpúr, in the valley of Narbadá, in 1823, a cultivator of the village of Bídú, about twelve miles distant from my court, was one day engaged in the cultivation of his field on the border of the village of Barkhárá, which was supposed to be haunted by the spirit of the old proprietor, whose temper was so froward and violent that the lands could hardly be let for anything, for hardly any one would venture to cultivate them lest he might unintentionally incur his ghostship's displeasure. The poor cultivator, after begging his pardon in secret, ventured to drive his plough a few yards beyond the proper line of his boundary, and thus to add half an acre of the lands of Barkhárá to his own little tenement, which was situated in Bídú. That very night his only son was bitten by a snake, and his two bullocks were seized with the murrain. In terror he went off to the village temple, confessed his sin, and vowed not only to restore the half acre of land to the village of Barkhárá, but to build a very handsome shrine upon the spot as a perpetual sign of his repentance. The boy and the bullocks all three recovered, and the shrine was built; and is, I believe, still to be seen as the boundary mark!

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**243. Spirit of the Owner of the Soil—Ghosts—Serpents.**—(Vol. I, p. 289). The village of Bídú stood upon an elevated piece of ground rising out of a moist plain, and a colony of snakes had taken up their abode in it. The bites of these snakes had, on many occasions, proved fatal; and such accidents were all attributed to the anger of the spirit which was supposed to haunt the village. At one time, under the former native government, no one would take a lease of the village on any terms; and it had become almost entirely deserted, though the soil was the finest in the whole District. With a view to remove the prejudices of the people, the Governor of the neighbourhood, Goroba Pandit, took the lease himself at the rent of one thousand rupees a year, and in the month of June went from his residence, twelve miles distant, with ten of his own ploughs, to superintend the commencement of so perilous an undertaking! On reaching the middle of the village, situated at the top of the little hill, he alighted from his horse, sat down upon a carpet that had been spread for him under a large and beautiful banyan tree, and began to refresh himself with a pipe before going to work in the fields. As he quaffed his *hugga* and railed at the follies of men, "whose absurd superstitions had made them desert so beautiful a village with so noble a tree in its centre," his eye fell upon an enormous black snake which had coiled round one of its branches immediately over his head, and seemed as if resolved at once to pounce down and punish him for his blasphemy! He gave his pipe to his attendant, mounted his horse, from which the saddle had not yet been taken, and never pulled rein till he got home. Nothing could ever induce him to visit this village again, though he was afterwards employed under me as a native collector; and he has often told me that he verily believed this was the spirit of the old landlord that he had unhappily neglected to propitiate before taking possession.

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**244. Spirit of the Owner of the Soil—Ghosts.**—(Vol. I, p. 291). My predecessor in the civil charge of the Narsinghpúr District, the late Mr. Lindsay of the Bengal Civil Service, again tried to remove the prejudices of the people against the occupation and cultivation of this fine village of Bídú. It had never been measured; and all the revenue officers, backed by all the farmers and cultivators of the neighbourhood, declared that the spirit of the old proprietor would never allow it to be so. Mr. Lindsay was a good geometrician, and had long been in the habit of superintending his revenue surveys himself; and on this occasion he thought himself particularly called upon to do so. A new measuring cord was made for the occasion, and with fear and trembling all his officers attended him to the first field; but in measuring it the rope, by some accident, broke! Poor Lindsay was that morning taken ill, and obliged to return to Narsinghpúr, where he died soon after from fever. No man was ever more beloved by all classes of the people of his District than he was; and I believe there was not one person among them who did not believe him to have fallen a victim to the resentment of the spirit of the old proprietor. When I went to the village some years afterwards, the people in the neighbourhood all declared to me that they saw the cord with which he was measuring fly into a thousand pieces the moment the men attempted to straighten it over the first field!

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**245. Tutelary Village Ghosts—Spirit of the Owner of the Soil.**—(Vol. I, p. 291). A very respectable old native gentleman from the Konkan told me the other day that every man there protects his fields of corn and his fruit trees by dedicating it to one or other of the spirits which there abound, or confiding it to his guardianship. He sticks up something in the field, or ties something on to the tree, in the name of the said spirit, who from that moment feels himself responsible for its safe-keeping. If any one, without permission from the proprietor, presumes to take either an ear of corn from the field, or fruit from the tree, he is sure to be killed outright or made extremely ill. "No other protection is required," said the old gentleman, for our fields and fruit trees in that direction, though whole armies should have to march through them. I once saw a man come to the proprietor of a jack-tree, embrace his feet, and in the most piteous manner implore his protection. He asked what was the matter. I took, "said the man," a jack from your tree yonder, three days ago, as I passed at night, and I have been suffering dreadful agony in my stomach ever since. The spirit of the tree is upon me, and you only can pacify him. The proprietor took up a bit of cow-dung, moistened it, and made a mark with it upon the man's forehead in the name of the spirit, and put some of it into

the knot of hair on the top of his head. He had no sooner done this than the man's pains all left him ; and he went off vowing never again to give similar cause of offence to one of the guardian spirits. Men do not die there in the same regulated spirit, with their thoughts directed exclusively towards God, as in other parts ; and whether a man's spirit is to haunt the world or not after his death, all depends on that.

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**246. Tutelary Spirits—Birsingh Deo—Hardawal Lala.**—(Vol. I, p. 308). I made the Rájá of Dattiá's officer ride by my side, and talk to me about Dattiá, and got his thoughts into a train that I knew would animate him if he had any soul at all for poetry, or poetical recollections, as I thought he had. "The noble works in palaces and temples," said he, "which you see around you, sir, mouldering in ruins, were built by princes who had beaten emperors in battle, and whose spirits still hover over and protect the place. Several times under the late disorders which preceded your paramount rule in Hindustán, when hostile forces assembled around us and threatened our capital with destruction, lights and elephants innumerable were seen from the tops of those battlements, passing and repassing under the walls, ready to defend them, had the enemy attempted an assault. Whenever our soldiers endeavoured to approach near them they disappeared ; and everybody knew that they were spirits of men like Bírsingh Deo and Hardáwal Lálá—see Vol. II, notes 1123, 1124—that had come to our aid, and we never lost confidence !"

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**247. Belief in Miracles—Orthodox Hindu credulity.**—(Vol. II, p. 51). Father Gregory, the Roman Catholic priest, dined with us one evening, and Major Godby took occasion to ask him at the table what progress our religion was making among the people. "Progress !" said he ; "why, what progress can we ever hope to make among a people who, the moment we begin to talk to them about the miracles performed by Christ, begin to tell us of those infinitely more wonderful performed by Krishna, who lifted a mountain upon his little finger as an umbrella to defend his shepherdess at Gobardhan from a shower of rain !"

The Hindús never doubt any part of the miracles and prophecies of the Christian scripture. They believe every word of them ; and the only thing that surprises them is, that they should be so much less wonderful than those of their own *Scriptures*, in which also they implicitly believe ! Men who believe that the histories of the wars and *amours* of Ráma and Krishna, two of the incarnations of Vishnú, were written some fifty thousand years before these wars and *amours* actually took place upon the earth, would of course easily believe in the fulfilment of any prophecy that might be related to them out of any other book. And as to miracles, there is absolutely nothing too extraordinary for their belief. If a Christian of respectability were to tell a Hindú that to satisfy some scruples of the Corinthians, St. Paul had brought the sun and moon down upon the earth, and made them rebound off again into their places, like tennis balls, without the slightest injury to any of the three planets, I do not think he would feel the slightest doubt of the truth of it ; but he would immediately be put in mind of something still more extraordinary that Krishna did to amuse the milk-maids, or to satisfy some sceptics of his day, and relate it with all the *naiveté* imaginable.

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**248. Anta Gurgur—A Bombay Soldier**—(Vol. II, p. 79). The people of Bharatpúr (Bhurtpore) pointed out to us where the different corps at the siege by Lord Lake had been posted. There was one corps which had signalized itself a good deal, but of which I had never before heard, though all around me seemed extremely well acquainted with it. This was the "Unta Goorgoors" (*Antá Gurgur*). At last Major Godby came to my side and told me this was the name by which the Bombay troops were always known in Bengal, though no one seemed to know whence it came. I am disposed to think that they derive it from the peculiar form of the caps of their (sepoys) *sipáhís*, which are in form like the common *huqqa*, called a *gurgurí*, with a small ball at the top, like an *antá* or tennis, or billiard ball ; hence *Antá Gurgur*. The Bombay *sipáhís* were, I am told, always very angry when they heard that they were known by this term. They have always behaved like good soldiers, and need not be ashamed of this or any other name.

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**249. Military of the modern Indian religious Mendicants.**—(Vol. II, p. 91). By a statute of Elizabeth it was made a capital offence, felony without benefit of clergy, for soldiers or sailors to beg on the high roads without a pass ; and I suppose this statute arose from their frequently robbing on the highways in the character of beggars. There must at that time have been an immense number of soldiers in the transition state in England ; men who disdained the labours of a peaceful life, or had by long habit become unfitted for them. Religious mendicity has hitherto been the great safety-valve through which the unquiet transition spirit has found bent under our strong and settled government. A Hindú of any caste may become a religious mendicant of the two great monastic orders of Gosáíns, who are the disciples of Siva ; and Bairágís, who are the disciples of Vishnú ; and any Muhammadan may become a faqír. Gosáíns, Bairágís, and faqírs can always secure or extort food from the communities they visit.

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**250. Legend of Gobardhan (Govardhana).**—(Vol. II, p. 92). The Gobardhan range of hills is believed by Hindús to be part of a fragment of the Himálaya mountains, which Hanumán, the monkey-general of Ráma, the sixth incarnation of Vishnú, was taking down to aid his master in the formation of his bridge from the continent to the Island of Lanká, when engaged in the war with Rávana, the demon-king of that island, for the recovery of his wife Sítá. He made a false step by some accident in passing Gobardhan, and this small bit of his load fell off. The rocks begged either to be taken on to the god Ráma, or back to their old place ; but Hanumán was hard pressed for time, and told them not to be uneasy, as they would have a comfortable resting-place, and be worshipped by millions in future ages. Thus, according to popular belief, did he foretell that it would become the residence of a future incarnation, and the scene of Krishna's miracles. The range was then about twenty miles long, ten having since disappeared underground. It was of full length during Krishna's days, and on one occasion he took up the whole upon his little finger to defend his favourite town and its milk-maids from the wrath of Indra, who got angry with the people, and poured down upon them a shower of burning ashes.

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AND

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# Panjab Notes & Queries,

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## RELIGION.

251. **Non-Brahmanic Hinduism in the Himalayas—The Nag.**—The most popular of all the *Deotás* is the Nág or serpent. Throughout the hill country the wooden or stone representation of the Nág may be found in every village. Although probably introduced by some of the Skythic invaders, the worship of the serpent is not now confined to any particular tribe or caste. It is perhaps to be met with more especially amongst shepherds and herdsmen, but is not by any means confined to them. If ill befalls the cattle, or rain fails for the crops, the Nág is always propitiated. He is especially the guardian of cattle and of water springs.

According to the legend the valleys of Kashmír and Nepál were both at some remote period lakes or marshes, the abode of Nágs. The first milk of a cow is usually presented to the Nág, and goats or sheep are sacrificed to him as to the other *Deotás*.

So far as I am aware, the only place in the Himálayas where the living snake is worshipped is at the foot of the Rotang Pass. Here a number of small harmless snakes live amongst the rocks, and are worshipped as the Nág *Deotá* or Nág Kire. These snakes are venerated both by the Kullú people, who consider themselves Hindús, and the people of Láhaul, who are Buddhists. There is no temple, but the offerings, which consist of milk, flour, and ghí, are deposited upon a slate under an overhanging rock.

Although the Nág *Deotá* is held in great reverence, I have seen a Kullú man kill a snake of the same species at a distance from the sacred spot. On my asking him how he could kill one of the gods, he said it was not a *Deotá*: the *Deotá* only lived at the Nág rewár (serpent's cave).—*C. F. Oldham.*

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252. **Non-Brahmanic Hinduism in the Himalayas—Indra.**—Indra, who appears to be the only survivor in these hills of the older Vedic gods, is worshipped in several places, but especially where the descendants of the Ránás remain. These Ránás were petty chiefs, who are said to have held the country before the Rájás. They must therefore have been very early invaders. They rank now as Rájpúts, but do not belong to any of the regular Rájpút clans.

It is difficult to recognize the Indra of the Hindú Pantheon in the *Deotá* of the mountains. Indeed, the latter, though retaining many of the characteristics of the Vedic god, is in these days quite as unorthodox as the other *Deotás* of the hills. No orthodox Bráhmans are attached to his temples. The priests are the so-called Bráhmáns of the country and the *chelás* of various castes. The rites are similar to those I have already described.

At the summit of the Indra or Andra Pass, 14,000 feet above the sea, a snow-covered pinnacle of rock represents Indra's temple. This is provided with a sungal—see Vol. III, note 1—for the convenience of worshippers; but there is no resident priest, and no image of the *Deotá*. At a somewhat lower elevation is Indra's Lake, a small mountain tarn, reputed to be unfathomable.

In the valleys on either side the Pass are several temples of Indra, who is here curiously enough associated with the serpent, and called Indrú Nág. In most of the temples Indra is represented as a man in a short tunic with bare head; and sometimes holding a bow and arrow, sometimes a club in one hand and a water-jar in the other. At Kot, in Chambá, the *Deotá* is represented as grasping a serpent by the neck with one hand, and holding a club in the other, a serpent standing erect on either side. The priest knew nothing of the Vedas, or of the Bráhmanical fables relating to Indra, and could not explain the connection between Indra and the Nág.—*C. F. Oldham.*

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253. **Non-Brahmanic Hinduism in the Himalayas—Buddha—Siddh.**—Buddhism must have flourished at some time throughout the Sub-Himálayan Districts, as is shown by the many traces of it still remaining. The name

of Buddha is now almost unknown ; but as Siddh (the Holy One) or Siddh *Deotá* he is still worshipped. The term Siddh is very closely connected with the later phases of northern Buddhism.

In the ancient fort of Kángrá are many Buddhist remains ; and a large stone image of Buddha in the principal temple is still an object of veneration. The Siddh *Deotá* of Siddh Kot is also very ancient, and is visited by crowds of worshippers. Small altars and slabs of stone upon which are sculptured the footprints of Buddha, known as *Siddh pát*, abound in the Kángrá District. They may often be seen decked with flowers.

The sacred lake of Rawalsar, with its floating islands, is a celebrated place of Buddhist pilgrimage. This lake is between Kángrá and Simlá, and is called by the Tibetans Cho Padma. It is visited every year by many hundred pilgrims from the Buddhist countries beyond the Himálayas, as well as by crowds of Hindús. There is a Buddhist temple on the shores of the lake with an officiating *láma*. There is also a modern Hindú temple dedicated to Siva, and another to Vishnu. The temple of Jwálá Mukhí, where the sacred fire, fed by a naphtha spring, has been burning since pre-historic times, is also a place of Buddhist pilgrimage.

Three years ago I was surprised to find a new image of Buddha set up under a tree, close to a large orthodox temple of Siva, at Baijnáth, in the Kángrá District. I found that it had been placed there by the Bráhman priest of the temple ; Siddh having appeared to him in a dream, and told him to set up his image at that spot. I have since seen a new image of Buddha at another Siva temple in the same District. The priest (an orthodox Bráhman) called it Siddh *Deotá*, and said many people came to worship it. The Bodhisattwa Manjusrí has several temples in the Panjáb Himálayas. He also is called Siddh *Deotá*, and is confused with Buddha.

The priests of Siddh *Deotá* are usually Bráhmans of the country, but sometimes they are of other castes. *Chelás* are attached to some of the shrines. In some places an umbrella, ornamented with beads and other decorations, is carried round from house to house by the *chelá* and others. This is supposed to represent the Siddh, for whom contributions are solicited.—*C. F. Oldham.*

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**254. Serpent Worship—Berars.**—The worship of the cobra seems not to obtain among the hill tribes as much as among the pastoral and menial castes of the plains. Dhángars, Kolís, Bedars, Banjárás, Mahárs, Mángs, Chambárs, &c., are the chief serpent worshippers. There are, however, no known instances in which, as at Rájámandrí, Sambalpúr, and Manípur, a living untamed cobra has been worshipped, although a tame one is sometimes procured for the purpose from the *garodís* or snake-charmers. Sometimes the metal or wooden image of a cobra is substituted, or a snake is fashioned out of clay. Generally the worship is performed at an ant-hill, and should a cobra be seen, it is taken to be a good omen. Twigs of the *nim* or *bakán* tree are fixed in the ground around the ant-hill ; a yellow thread is wound round them, and offerings of grain, *jawári*, and milk are deposited within the circle. The simplest form of worship is the pouring milk on an ant-hill, but the ceremony, whether simple or complex, is performed by the people, unaided by Bráhmans. Among the Bedars it is confined to the women ; with the Ahírs the whole family unite in its performance ; but in other castes the general rule is, that the men alone should take part in the worship. Besides the *Nágpanchamí* there is a festival three weeks after the *Diwálí ;* it is, however, less important, and the picture of a snake drawn on the wall is substituted for the living reptile.

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**255. Fasts among the low Castes.**—Doms when they fast at all fast on the *Anant Chaturdasi* (Bhádon *Sudí Chaudas*), Bhárs on Sundays and *Sivrátrís* (Phágun *Sudí Chaudas*), Kurmís and Malláhs on Sundays, *Ekádasis* (11th of the lunar month), *Sivrátrí*, *Janamashtamí* (Bhádon *Badí Ashtamí*), and *Anant Chaturdasi*. Their women fast on the *Tíj* (Bhádon *Sudí Tíj*), Bohorá (Shráwan *Sudí Chauth*), Jivtiá (no fixed date) or *Pitrapakshi* (the *Badí* of Asauj), and the *Pindiá* (Aghan *Sudí Ekam*). Dom women also fast on the *Tíj* and the *Pindiá*. —*E. L. Kitts.*

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**256. Bhumiya—The goddess of the homestead.**—Bhúmiyá or Bhúmiyá Rání, the godling of the homestead, is propitiated by putting cakes and sweetmeats on the ground, which are afterwards taken by the worshipper and his family. It seems common in the Muzaffarnagar District to let young bulls (*sánd*) loose in honour of Bhúmiyá. The *Bhúmiyá sánd* is equivalent to the English Parish bull.—*W. Crooke, Muzaffarnagar.*

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**257. Offerings—First-fruits—Kangra.**—In that part of the Kángrá District comprised in the Síbá *jágír*, Mr. A. Anderson has discovered that the practice of making offerings of the first-fruits still prevails in a restricted sense. The first-fruits of corn, and oil, and wine, and the first fleece of the sheep are not indeed actually given, but a symbolical offering is made in their stead. These offerings are made to local deities called *jakhs*, and consist chiefly of milk, curds, and clarified butter made from the produce of the animal to

whom a male calf has been born, though on the occasion of the birth of a female buffaloe-calf, a young he-goat is also presented. Clarified butter, though manufactured before the first offering is actually presented, is never sold before that ceremony takes place; but in the case of milk and curds, however, common sense and common wants have broken down the rigour of this rule. The interest of this survival is somewhat spoilt by the circumstance that the Rájá Jágírdár puts the right to take the offerings to the *jakhs* up to auction. The auction bids, however, seldom exceed Rs. 25; and it may therefore be supposed that the people consider the obligation to make offerings of the first-fruits a very binding one. The Rájá also leases out the right to dispense music on the occasion of festivals, marriages, and the like; and claims to receive all the honey found in the forests of his *jágír*.

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**258. Cairns—Asa Hara—Godlings.**—Some time ago I went on a pilgrimage to Parmandal, where there is a temple to Siva and a sacred stream. On the way at two separate places I passed cairns by the roadside to which each passer-by added a stone. These cairns were sacred to Asá Harú, a godling, and were situated in the midst of large uninhabited jungles.—*Maghar Rám, Gurdáspúr.*

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**259. Jain Shah—Baithak—Chauki.**—All the women and many of the men of the Firozpúr District believe in Jain Sayyid as a bestower of wealth and sons, and an aid in difficulty. Every Sunday, or on the first Sunday of each Muhammadan month, they give him offerings previously vowed to him. An old woman in Firozpúr, into whom he is said to enter, is in much request, and is frequently requested by women to perform a *baithak* or *chauki* on their behalf—(see Vol. I, note 585). She first bathes in clean water, then perfumes and oils her hair, dons red clothes, and stains her hands and feet red with henna. She then seats herself in the house of a *Mírásan* (bard's wife), who commences to sing songs in honour of Jain Sháh. This greatly pleases him, and after a time he enters the old woman, who begins to violently shake her head for about two hours, during which time the suppliants offer their presents and express their desires. These the old woman grants through the *Mírásan*, mentioning the probable time of fulfilment. She also foretells the fortunes of such persons as ask her. After delivering herself of the oracles, the spirit of the Sayyid leaves her, and she puts off her adornments and goes again into plain clothing. The *Mírásan* gets the offerings, said to amount to Rs. 80 at each *séance*, in cash, clothes, fruit, ornaments, &c.—*Chaina Máll.*

## SOCIAL CUSTOMS.

**260. Building Custom—Testing the ground.**—Before building a house, a Hindú first tests if the ground is good. A *chirágh* (lamp) full of oil is lighted: if it burn well and use little of the oil the ground is considered (alive) good. In some places where the ground is particularly good, a *chirágh* will burn 24 hours, consuming little or no oil to speak of; whereas where the ground is bad the oil burns away rapidly. This test is still applied at Khagá, in the Azamgarh District, and would seem to be founded on some observation of the effect of good or bad exhalations from the soil. In Rájendralála Mitrá's *Indo-Aryans*, p. 90, is the following:—"Before commencing a building, the proper course is to dig a hole, measuring in every direction an *aratni*, or a cubit from the elbow to the end of the little finger. This being afterwards carefully plastered with mud, an unbaked saucer is to be filled with *ghí*, provided with four wicks on four sides, and placed on the bottom of the hole. The wicks being now lighted, if they burn uniformly and brightly the ground is fit for building, otherwise it is bad."—*M. Rivett-Carnac.*

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**261. Building Custom—Panchratna.**—The *Panchratná* is put into the foundation in a tiny earthenware vessel, and is composed of the following five things:—Iron, Gold, Silver, Copper, Pearl. To these are added a weed that grows in the *táls* (swamps) called *Suvár.*—*Khájá, Azamgarh.*

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**262. Death Customs—Metempsychosis—Berars.**—The belief in metempsychosis is general. The good deeds done in the present life are balanced against the evil, and the nature of the dying man's next life is determined by the preponderance to one side or the other. Sex alone remains unchanged. At the moment of death his eyes will single out that form into which his soul will pass, from amongst 840,000 of possible existences. His relatives in their anxiety to learn his future fate, seek his resting-place on the tenth night after death, and there sprinkle the ground with rice or *jawárí* flour, smoothing it with a brass plate. They place boiled rice and water in a vessel to satisfy the dead man's wants, and cover the whole with a basket, sometimes leaving a lamp burning. In the morning they come betimes and look for marks in the flour, which shall indicate to them the animal into which his soul has gone. The observance is more common in the lower castes, but is not unknown among the Kunbís, who, however, substitute red turmeric for flour. The Musalmán Bhíls, notwithstanding their conversion, keep up the custom, but postpone it till the fortieth day after death.

**263. Burial Customs—Persia.**—See Vol. III, note 168. The house of the deceased is soon filled with friends and neighbours, who add their cries to the screams of the mourners. The women of the family hasten to array themselves in "bitter" (*i. e.*, sombre) garments—not in actual black, but in sad colours: neither they nor the men wash or dress their hair until the funeral and the first days of mourning are over. The male relatives do not literally rend their garments, but give them the right appearance by opening certain seams of their coats and cloaks with a penknife; and instead of casting dust upon their heads, they dab mud on their hats. And now come the "washers of the dead." To each parish are attached a family of these people, who get a despised livelihood by performing the last offices for the dead. The corpse having been washed at an adjoining stream, the hands are placed across the chest, and it is wrapped in the shroud of cotton that the deceased has probably had by him, as a sort of *memento mori*, for years. Camphor (real vegetable camphor) is placed beneath the shroud, and the body is laid in a rough coffin made of thin planks and brought back to the house. The coffin in Persia is of a thin and unsubstantial kind, and the burial always takes place within twenty-four hours of decease. Usually in the cool of the morning or afternoon the funeral is performed. If the deceased is a poor man, the coffin is laid in a rough wooden covered bier or *tábút*. In the case of the very poor or in times of epidemics, the coffin is often dispensed with, and the dead are interred in their shrouds. These, formed often of many yards of cotton cloth, are swathed tightly round them, as was done in ancient Egypt. Often a much larger *tábút* is used; and then the wealth or rank of the deceased is shown by the dark Kashmír shawls which are hired for the purpose of wrapping over the wood-work and canopy that covers the *imára*, or portable shrine on which the coffin is borne: in this case the coffin is also covered with shawls. Shawls, which are constantly bought and sold in Persia, are at once unsaleable if they smell of camphor; for it is inferred that they have been used for covering the dead. To preserve them from moth, shawls in the East are always kept in boxes of cypress wood. The friends and relatives, and even passers-by, willingly take their places as bearers of the dead; for it is considered one of the highest forms of charity to assist in the work of bearing a Musalmán to his last home. The graveyard is reached—a bare spot outside the town, the home of the jackal and hyæna. There are no waving cypresses here as in Turkey. A few small arched shrines—generally in ruins—mark where some holy man has been interred. Grotesque stone lions of life-size mark the graves of those who were warriors, while little square niches a yard high contain highly-coloured pictures of unwedded youths, or of those slain in war. As a rule, however, small flat stones record the names of the dead, a few texts from the *Qurán* marking the piety of their relations; but often the little mounds have merely a row of flints that loving hands have placed there, or a rough bit of rock or a tile at head and foot. The nearest relatives lay the body in the shallow grave, a priest says a prayer, the shroud is loosened that the dead man may be enabled to arise at the resurrection without trouble, and the coffin-lid is replaced. Then another prayer is read. The *fátiha* or first chapter of the *Qurán* is recited by all—it is merely a short prayer—the grave is closed, a little water is sprinkled on it, and all is over. If the family of the deceased can afford it, a tiny tent is pitched, and a priest remains to pray and to read the *Qurán* over the grave for many days.

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**264. Rejoicing—Patashas—Bombay.**—On the occasion of some happy event in a family, such as the long-wished-for birth of a son, a birth-day, a betrothal, or a dear relative's recovery from a dangerous illness, it is the common practice, both among the Hindús and the Pársís, to distribute *patáshás* (sugar-cakes) or sweetmeats amongst friends and relatives.—*P.*

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**265. Imprisonment—Its effect on Caste.**—There does not seem to be any regular rule as to whether a man is excommunicated in consequence of having been in jail. Excommunication prevails among the Audhyás, a predatory tribe in the lower Ganges-Jamná Dúáb—(*N.-W. Provinces Gazetteer*, Vol. VIII, pt. III, p. 44). I knew a *Syáná* or village wizard who was supposed to have lost all his magical power by being put in jail.—*William Crooke, Muzaffarnagar.*

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**266. Mutability of Caste.**—See *Panjáb Ethnography*, §179. Here is an instance in the N.-W. Provinces:—"There are five families of Bráhmans, made so by the Rájás of Argal. The last known instance of a Bráhman so made occurred in the last century, when the ancestor of the Misrs of Aijhi, a lunihár (salt maker), was made a Bráhman by Bhagwant Rái of Asothar. Bráhmans so made are much despised by those who by birth belong to the clan they have entered by cooptation, and in consequence they find it impossible to wed their children to the descendants of true-born Bráhmans, unless they can give a large dowry. The offspring of such a marriage, however, meets with the same consideration as an ordinary member of the clan"—(*N.-W. Provinces Gazetteer, Fatehpúr*, Vol. VIII, pt. III, p. 49).—*William Crooke, Muzaffarnagar.*

267. **Disputed Claims—Oaths.**—When there is a protracted dispute among illiterate Hindús over any article, and they wish to settle the matter out of Court, one of the parties will go to a temple or *dharamsálá* (free inn for mendicants), and there place the disputed article on the platform of the object of worship, or on a sacred book, to be taken therefrom by the rightful owner. Musalmáns go to a mosque or to the tomb or shrine of some saint with the same object. If the article be taken up by the false claimant, it is firmly believed that ruin will follow.

Strong oaths are likewise taken by the Hindús as to rightful ownership on a *pípal* leaf just plucked or a *janeú* or sacred thread just touched, on a cow's body or a son's body just touched. So much is such an oath dreaded that few will dare it even if in the right.

Bániyás in cases of disputed claim will request the opposite party, if a Hindú, to write a declaration of non-indebtedness on a piece of blank paper, in the firm belief that the sin of making a false statement under such circumstances is equivalent to that of killing a cow, the paper being the cow and the pen the knife. No claim thus repudiated is ever again made.—*Chaina Mall.*

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268. **Caste Women—Khatris.**—A daughter-in-law in a Khatrí family cannot talk to her father-in-law; nor can a younger brother's wife to her husband's elder brother; nor can a young wife to her husband in the presence of a father-in-law.—*Chaina Mall.*

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269. **Marriage Customs—Suhi—Munh dikhai—Panjabi Hindus.**—When a Panjábí Hindú brings home his bride it is customary for the mother or sister of the bridegroom to pour a little oil on the doorway before allowing them to enter the house. Before the bride enters her mother-in-law must make her a present, and before she shows her face to the others in the house they must also give her a present. This is called *súhí* or *múnh dikhái.*—*Chaina Mall.*

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270. **Bankruptcy.**—Bankruptcy in India is always declared by burning a light in the bankrupt's shop in broad daylight.—*Chaina Mall.*

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271. **Funeral Customs—Formosa.**—These are worth noting for comparison with those of Indian aborigines. The day after a person has died, the natives of Formosa build a scaffold, raised about four feet above the ground, to which they tie the hands and feet of the corpse. They then kindle a fire close to the scaffold, and thus gradually dry up the corpse. In the meantime they perform the obsequies, kill about eight or nine pigs, sometimes more or less, according to the circumstances of the family, invite a large number of friends, and feast most lustily. For the purpose of informing strangers of the death of a member of a family, they suspend, immediately after the death of a person, a drum made of an excavated tree at the door, which is occasionally beaten. Each woman, who is invited to the funeral festivities, brings a vessel of strong liquor with her. Having done full justice to it, they commence dancing in their own peculiar manner. They first take a large excavated tree, turn it over, and having formed two lines they dance upon it—each party consisting of four or five women—with their backs turned towards each other. In this position they commence hopping like magpies, making, except with their feet, scarcely any movements with their limbs or body. The party remaining during this performance as mute as their state of intoxication permits, nothing is heard but the hollow sound occasioned by their hops upon the tree. They will often spend hours in this singular performance, and one party having become tired, they will be relieved by the second. The corpse having in the above described manner been kept drying for about nine days, and, in spite of the daily ablutions, diffused a pestilential effluvia throughout the house and neighbourhood, they take it off the scaffold upon the ninth day and wrap a mat round it. After this another scaffold is erected, higher than the former, round about which they hang dresses in the form of a camp bed, put the corpse once more upon it, and perform for the second time. The corpse is now allowed to remain on this scaffold till the third year, when all flesh being consumed, and nothing left but the bones, they take the latter, bury them in their houses, and celebrate the obsequies for the third time, but without dancing.

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272. **Chihla—Kashi.**—(See Vol. II, note 1056, &c.) Sayyid Nuru'l-Hida, known as a *pír* (saint) from Bombay, has been entertained in Howrah by Bábú Báne Mádhab Mukarjí, an interpreter of the High Court, Calcutta, for the past six or seven months. He has the power to effect miraculous cures of incurable diseases. During the last cold weather he passed 51 days in a tank by keeping nearly the whole of his body under water; and now he is living for nearly a fortnight inside a *pakká* grave, six feet deep, which has been wholly covered over with masonry, keeping only a small hole (the diameter of which is about two inches) in order to serve him with his daily food, which simply consists of an orange or pomegranate juice with one almond only. In this state he will remain for 51 consecutive days; and through the hole a string has been passed into the grave, one end of it being tied to a bell

suspended on a bamboo post near the grave, to enable him to give the alarm in case he encountered any danger or mishap by pulling the string and ringing the bell; also to respond to calls inquiring after his health in like manner, signifying thereby that he was all right. The *pír* entered the grave with his bedding, some holy books, two or three bottles of rose water, and one or two phials of *'ittar* of roses; after which the opening over the grave was blocked up, barring the hole; and then levelling the place with earth, some greens were sown, and which, being regularly watered, are thriving nicely all over the grave. The *pír* has taken the rose water with him, it is said, in lieu of plain water to wash his face, hands, and feet before saying his daily prayers. A money-order came to his address from Bombay five or six days ago, which was rolled up and dropped into the grave through the hole, and it was soon after returned through the hole duly signed by the *pír*.

## FOLKLORE.

273. **Ants.**—(See Vol. I, note 536). In the Kángrá District ants are fed for luck with five articles called *panjíri* or *gullar*.—*R. C. Temple.*

274. **Ordeals—Civil suits—Garos.**—Civil litigation is unknown amongst the Gáros in Assam, the only civil litigants in the Gáro Hills being foreigners. The Gáro himself has ways of his own of deciding a case, which are thus described in the last *Administration Report*:—"*A* claims a sum of money from *B*, who resists the claim, denying the debt. Hereupon water is poured into a new earthen vessel, placed on a tripod over a wood fire. *B* invokes all his gods, and prays them to see justice done. If the water boils within a certain time, *B*, the defendant, gains the suit; while *A*, the plaintiff, is fined for bringing a false charge. Another method is for *B* to let himself be tied to a tree in the jungle, and be left there two or three nights. If a tiger kills him, *B*, the defendant, is held to have lost his case. If no tiger turns up, *B* goes to the Deputy Commissioner, and petitions him to fine *A*, the plaintiff, for bringing a false claim. That official, however, always refuses to interfere; and the Chief Commissioner altogether objects to this *Code of Civil Procedure*. 'The participators,' he says, 'in this barbarous practice ought to be warned that they are incurring the risk of severe penalties if any harm should happen to the accused person.'"

275. **Mustard—Evil-eye.**—Mustard (*sarson*) thrown into the fire keeps off the evil-eye.—*William Crooke, Muzaffarnagar.*

276. **Omens—Malhari Bird—Partridges—Jackals—Kanjars.**—The *Malhari* (literally *destroyer of filth*) is the *shugún* or bird from which the Kanjars (a wandering criminal tribe) take their omens. What bird is this? If it sits and sings on a green branch to the front or right it is auspicious. A partridge crying to the right, a jackal howling two or three times behind, are also auspicious among Kanjars; while a jackal howling on the left or front is inauspicious.—*William Crooke, Muzaffarnagar.*

277. **Castor-oil Plant—Witches—Elder tree.**—This has great magical efficacy. Beating a witch with castor-oil plant or a branch of tamarind drives the devil out of her—(see *Central Provinces Gazetteer*, introduction pp. 131—132). Hence it seems to answer to the elder tree in Europe, which has the same properties—(see Henderson, *Folklore of the Northern Countries*, p. 219).—*William Crooke, Muzaffarnagar.*

278. **Lending—Seed-grain.**—No one will lend seed-grain until he has thrown a few handfuls into his own field under the direction of a *Pandit*. In the east of the N.-W. Provinces the ceremony is known as *múnth*, and a special corner of the field known as the *munthévá kon* is selected.—*William Crooke, Muzaffarnagar.*

279. **Cat-killing a sin—Hindus.**—It is a very great sin to kill a cat in the opinion of Hindús generally, as she is a Bráhmani by caste. If you kill a cat you will become a cat at your next birth as a punishment. If you have killed a cat you must in some way, by any means in your power, have a cat made of gold, and give it to a Bráhman to avoid the consequences that would otherwise ensue.—*Chaina Mall.*

280. **Mamiai.**—(See Vol. II, note 1073). In my previous note on this subject, I mentioned the method by which this substance was made. My informant was a European Telegraph Master at Rájanpúr, in the Derá Ghází Khán District, who said he had himself when a lad, about 30 years ago, seen a young woman condemned to death for the murder of her husband by the Nizám's Government, so treated by a *hakím*, who had purchased her for the purpose. Another instance is that of the younger brother of a rich native railway contractor residing at Ahmadábád, who, in 1879, assured me that he had himself been doctored by a *baid* with *mamiai* as an aphrodisiac, and that it broke out in cancerous sores.—*G. Woulfe.*

281. **Squirrel—Ram Chandar ka Bhagat legend.**—The little Indian squirrel is generally known in the Panjáb as *Rám Chandar ká Bhagat*.

The story attached to it is this. When Ráma Chandra was busied in spanning the sea between India and Lanká, the squirrel was seen to give its aid by shaking dust from its body on to the bridge. This so pleased Ráma Chandra that he stroked it, and named it his *bhagat* or saint. The broad conspicuous black lines on the squirrels are the marks of Ráma Chandrá's fingers.—*Maghar Rám.*

**282. Uses of Iron—Evil Spirits.**—A little boy, evidently very ill with rheumatic fever, was brought by his father for medicine; the mother carried an iron spatula-like implement which she kept near to the children. Being asked its use, she replied, to keep off the evil spirit.

The mourner who performs the ceremony of putting fire into the dead person's mouth carries with him a piece of iron: it may be a key or a knife, or a simple piece of iron, and during the whole time of his separation—(for he is unclean for a certain time, and no one will either touch him or eat or drink with him, neither can he change his clothes)—he carries the piece of iron about with him to keep off the evil spirit. In Calcutta the Bengali clerks in the Government Offices used to wear a small key on one of their fingers, when they had been chief mourners. In *Indo-Aryans* by Rájendralála Mitra, p. 252, is the following passage—: "Of metals, gold, silver, copper and brass were most esteemed, and iron condemned, except for purposes of incantations."—*Khájá, Azamgarh.*

**283. Evening Twilight—Parsis—Bombay.**—It is considered unlucky to give away money due, even to the tradespeople, during the evening twilight. The members of a family should be guarded in their language during that hour lest some unlucky words or some bad wish escape their lips, for these are sure to have the desired effect on the person or persons with regard to whom they are uttered.—*P.*

**284. Omens—Sudden Noises—Bombay.**—If a clock strike, or a bell peal, or a gun be heard going off just as a person has expressed a good wish, either for himself or his friends, it is believed that the wish will be gratified.—*P.*

**285. Omens—Dreams—Bombay.**—

(*a*). To dream of green meadows, or salt, or the sea, or to see yourself dressed in green, is to have great prosperity in store for you.

(*b*). To see yourself dressed in yellow is a sure sign that sickness awaits you.

(*c*). To see fish in a dream portends illness.

(*d*). It is very fortunate for a woman to dream that she is blessed with a daughter; but it is very bad luck to dream that she has given birth to a son.—*P.*

**286. Sawa Tilla—Procuring Children.**—Under the above name there is held a fair at Lahore, resorted to by Hindú barren women in the hope of procuring children. They go into a garden and lie down on a bed of green grass (*sáwá tillá*), repeating the rhyme—

*Sáwá tillá let,*
*Terá hariá hove pet.*

Lie on the bed of green grass,
And thy belly shall become green: (fruitful).—*Ghulám Hussain Khán.*

**287. Folk-medicine—Abortion.**—(See Vol. II, note 258). Some time ago in the Court of the Magistrate of Kasúr, a sweeper woman was charged with causing abortion on herself. She said during the trial that it occurred to her that as *sajjí* (fuller's-earth) removed dirt from clothes, it might cause abortion, and so she mixed 8 ounces of it in water and drank it off with the desired effect.—*Ghulám Hussain Khán.*

**288. Cures for Fever.**—

(*a*). *Remittent fever.* Take a spinning-wheel, put it on a cot in the sun, and cover it with a counterpane.

(*b*). *Tertian ague.* Take the lid of a saucepan, stick to a wall with dough, and say—"Don't you come out of it."

(*c*). *Ague.* Take a house spider, cover it with cotton, and tie it with a thread round your neck, and forget all about it until you are cured. As long as you remember it you will never be cured.—*Ghulám Hussain Khán.*

**289. Chakor Partridge.**—It is usual in the Lahore City to keep a *chakor* partridge to ward off evil, as it takes all the misfortunes of its owner on to itself.—*Ghulám Hussain Khán.*

**290. Horses' Wings—Muhammadans.**—The scars or chesnuts on horses' legs mark where they once had wings, and the story about it is this. When God was making an image of Adam, horses which in those days had wings and flew about the heavens, like birds, broke away from heaven to earth because they knew that Adam's descendants would ride them. For this God took away their wings, of which the scars remain to this day.—*Ghulám Hussain Khán.*

**291. Snake-bite.**—(Vol. II, note 995). There is a belief in some parts of the Panjáb that a person

once bitten by a *domunha*—see Vol. I, note 458—is sought out and bitten by the reptile regularly every year ever afterwards.—*S. Manuel.*

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**292. Omens—Dreams—Bombay.—**

(*a*). It is unlucky to see two boys fighting over their studies.

(*b*). To be borne in a carriage drawn by a man, a lion, a horse, an elephant, a bullock, or a cow, means universal rule.

(*c*). It is lucky to see or get gold, silver or precious stones, a pair of scales, pottery, bedding, stool, looking-glass or clothes.

(*d*). To see a rain-bow, *i. e.*, the path of the Gods along the heavens.

(*e*). To see a picture of an eclipse of the moon, means unbearable grief.

(*f*). To see flowers blooming or beautiful fruit out of season, means intense sorrow.

(*g*). To be daubed with oil or lampblack, to be sitting naked on a camel or an ass, to be going towards the south, means death.

(*h*). To be ascending a car drawn by an ass or a camel, and then to awake, is a sign of an early death.

(*i*). To be dressed in red clothes, to be rubbed over with red sandal wood, to be covered with red flowers, to be wearing ornaments daubed with filth, to be laughing, dancing or singing, means death by apoplexy.

(*j*). To be in muddy waters and unable to escape, presages coming death.

(*k*). To be mischievous, to be singing, to see one's ancestors journeying to the south, means a death by intoxication.

(*l*). To see a place suddenly inundated is to be weakened by disease or to suffer loss of wealth.—*K. Raghunáthjí.*

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**293. Omens—Luck—Cows—Bombay.**—It is unlucky for a cow to low in the evening; it bodes death to the owner.—*K. Raghunáthjí.*

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**294. Fire and Water—Bombay.**—To carry fire and water together will give you *ágpán* (fire-water (?) gonorrhœa).—*K. Raghunáthjí.*

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**295. Fire—Bombay.**—If a woman put a pot of water on the fire to heat she must herself take it off, or get a weeping daughter-in-law to do it.—*K. Raghunáthjí.*

**296. Rand-Mangalwar—Widow—Tuesday—Bombay.**—One Tuesday in every month is *Rând-Mangalwár* or widow-Tuesday. No one knows which this is; so no woman will wash her hair on a Tuesday as it might be widow-Tuesday, and make her a widow (*rând.*)—*K. Raghunáthjí.*

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**297. Combing the Hair—Bombay—Luck.**—If a married woman comb out her hair standing it impoverishes her parents.—*Sundrábái, K. R.*

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**298. Cows—Bombay—Luck.**—Cows take the ill luck of the house with them as they go out to graze with the cow-herd, and bring back Lakshmi, the Goddess of Fortune, with them as they return. Therefore it is unlucky to bow down to the cows as they go out, and lucky to do so as they return.—*Sundrábái, K. R.*

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**299. Pregnancy—Drums—Bombay.**—A pregnant woman should never hear the *dák* or drum played on the 12th day after death, as it will make her child's throat itch. If she does hear it she must give the drummer a pound of rice and a copper-piece to avoid the consequences.—*Sundrábái, K. R.*

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**300. Eating Custom—Bombay.**—It is unlucky for a person with a living father to eat curds, whey or plums after the evening lights are lit.—*Sundrábái, K. R.*

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**301. Locusts—Bombay.**—A locust (*tol*) sitting on you will dry you up.—*Sokrábái, K. R.*

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**302. Honeycomb—Luck—Bombay.**—It is unlucky to have a honeycomb in the house.—*Sokrábái, K. R.*

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**303. Fire—Bombay.**—Never carry fire between two or more persons.—*Sokrábái, K. R.*

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**304. Winnowing Fan—Luck—Bombay.**—Never fan any one with a winnowing fan; it will dry up his body.—*Káshibái, K. R.*

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**305. Cow-dung—Bombay.**—Making a circle of cow-dung on the ground will turn you into a beggar.—*Putlábái, K. R.*

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**306. Washing the Face—Luck—Bombay.**—It is unlucky to wash the face standing as it may make you miserable.—*Bálájí, K. R.*

307. **Cow-dung—Luck—Bombay.**—Putting cow-dung on a dunghill will give you leprosy.—*Bálájí, K. R.*

308. **Fire—Bombay.**—To carry fire over the head means death.—*Bálájí, K. R.*

## CASTES AND TRIBES.

309. **Doms and Dhobis—Tribal feud.**—There is a feud of ancient standing between these two, the Dhobís having practised some great fraud on the Doms when first they came into contact; and as a result, the Dom, who will eat the leavings and rejected food of others, refuses to touch those of the Dhobí.—*E. L. Kitts.*

## LANGUAGE.

310. **Corruptions of English—Bombay.**—The following words are in common use:—

| | | |
|---|---|---|
| एरीन | *érin* | earring. |
| बिल्यान | *bilyán* | brilliants. |
| फलारीन | *phalárin* | flannel. |
| केनसती | *kenastí* | candlestick. |
| टोनडाल | *Ton-Dál* | Town-Hall. |
| बरानडिन | *barán-din* | brandy. |
| मेरिकान | *Merikán* | America: American. |
| मनवार | *manwár* | man-of-war. |
| टरपीटन | *tarpítan* | turpentine. |
| टवारन | *távaran* | tavern. |
| पवन | *pavan* | pound (lb). |
| पेनो | *peno* | frying-pan. |
| फरेंच बिच | *Farench bich* | French beans. |
| इजनेर | *ijner* | engineer. |
| कोबी, कोबीच | *kobí, kobich* | cabbage. |
| कबट | *kabat* | cupboard. |
| वरदी | *vardí* | orders.—*P.* |

[*Kobí* is from the Portuguese *couve*, not from the English *cabbage*. *Kobích* seems to be a compromise between the two forms.—ED.].

311. **Corruptions of English—Bombay.**—The following show important interchanges of *n* and *l*, observable also in Vernacular words in popular speech, and in one case the nasalization of a stressed vowel:—

| | | |
|---|---|---|
| लेंट | *lent* | net. |
| नेवर | *nevar* | liver (complaint). |
| लेमलिट | *lemlit* | lemonade.—*P.* |

312. **Corruptions of English—Kalak—Bombay.**—*Kalák*, a corruption of "clock," is used in Gujarátí to express "the hour."—*P.*

313. **Corruptions of English—Sojardi—Maddam—Bombay.**—Soldier is corrupted into *sojar;* and hence a female member of a soldier's family is called a *Sojardí;* the femine termination *dí* being attached to the English word soldier corrupted into *sojar*. The word *sojardí* is very extensively used in military stations by the natives, for they not only thus name a soldier's wife or daughter, but also distinguish the low-class European woman from the lady (generally known as *maddam* (मडम), a corruption of the word "madam"), by this name.—*P.*

314. **Tarkari—Bombay—Meat—Honorific words.**—(See Vol. II, note 924). *Tarkárí* is a cant Hindustání word for meat. The principle of honorific appellation, often alluded to in this journal, is used in regard to mutton in Bombay, the idea being to avoid hurting the feelings of orthodox Hindús. Thus Maráthás call "mutton," *támbdí bhájí*, or red garden stuff. Before a Bráhman or any purely vegetarian Hindú a flesh-eating Hindú calls meat *hardás*, a name applied to the preachers or *Káthekárís*. Thus, in asking if any mutton has been brought into the house, the expression used is—"Has *hardás* come to our lodging." In English-speaking families every one, even the Kunbí servants, call meat *matan*.—*K. Raghunáthjí.*

315. **Dakhani Hindustani idioms.**—

(1). *Yeh mádiyán giddí rás kí dublí kántá to hai, par be 'aib hai, kyún bhí is kí púl lená.*

This small mare is as thin as a whipping-post, but she has no defects, and should be good for breeding from.

(2). *Yeh mádiyán dúr kí lattár márkar áí hai so dáne cháre babon tút' jákar lághar ban gai hai, par bál bhaunrí men pak dhobá motí hai.*

This mare from having come such a long journey has suffered from want of corn and forage, and has become thin, but as to her marks she is a pure pearl.

The relative clause :

(3). *Main likhkar bhejá so kamme ká jawáb, ab lagon nahín áyá so merá dil dulwán dol hai.*

I am grieved because I have not yet received any answer to the letter I wrote.

(4). *Akhta kíye to sharír ghorá bilí ke ghat naram ban játá hai.*

Castrate a vicious horse and he will become as gentle as a cat.

(5). *Munh nahín so jánwar se rát bhar din ká kám lená burá páp hotá hai.*

It is a great sin to make dumb animal work hard day and night.

(6). *Yeh chhokrá amokhta parhte waqt patte mártá hai.*

This boy skips when he learns an old lesson.

(7). *Agar tum halka khainchne aur us kí chakar ká mámp ma'lúm karná cháhíye, to us ke darmiyán ek árhá lakír khainchná ; is le karke tín utná hí samajh lená.*

If you want to make a circle and measure its circumferance, draw a diameter through it and ascertain three times the length of this.

(8). *Sarkárwále paise ká múnh nahín dekhte.*

The Government never hesitates about money.

The relative clause.

(9). (*a*). *Koí basti main nahín dekhá so nahín.*
(*b*). *Koí kitáb main nahín parhá so nahín.*
(*c*). *Koí bepár main nahín kiyá so nahín.*

(*a*). There is no town that I have not seen.
(*b*). There is no book that I have not read.
(*c*). There is no trade that I have not practised.

The above are valuable as clearly showing the queer construction of the relative clause in Dakhaní Hindustání, which forms the chief difficulty of the dialect, as it follows closely that of the surrounding Dravidian idioms, which are totally opposed to all Aryan forms of speech.

(10). *Tum wahán jáná thá.*
You ought to have gone there.

The past tense :

(11). (*a*). *Main kiyá so kiyá.*
(*b*). *Main kahá so kahá.*

(*a*). What I have done I have done.
(*b*). What I have said I have said.

(12). *Tum woh muqám dekhná thá.*
You should have seen that place.

(13). "*Tum apne bachán men kisí sháhid ko bulá saktá hain ?*" "*Ho, ab házir hain so sháhidon ko buláná cháhtá hún.*"

"Have you any witnesses to call in your defence." "Yes, I wish to call the witnesses present (in Court)."

(14). *Is Kort men hain so qaidíyon ko tum jante hain, to un ke námán aur we kahán rahte hain so Kort men bolo.*

If you know the prisoners before the Court, tell the Court what their names are and where they live.

(15). *Ab tum ko parhkar sunáe aur bayán kíye so da'we ke báb men jo tum jánte hain so bolo.*

State what you know about the charge first read and explained to you.

(16). *Is Kort men dhare hain so chízán dekho aur har ek ká mol thairáo.*

Look at the things brought into Court and tell the value of each one.

(17). *Kyá, tum yaqín hai ki Kort men hain so qaidiyán wahí log hain jin ko tum us waqt dekhe ?*

Are you positive that the prisoners now before the Court are the very persons you then saw ?

(18). *Tum tháne ko jákar ahwál bolne ke áge tum qaidiyon ko dekhe the ?*

Did you see the prisoners before you went to report the matter at the police station ?

(19). *Ab Kort se báhir giyá so shahid ko tum jánte hain ?*

Do you know the witness that has first left the Court ?

(20). *Kishná Sámí Janal Bázár ká Kotwál Kort men lákar rakhá so chízán sháhid ko batláte hain.*

The things brought into Court by Kishná Sámí, Kotwal of the General Bazar, are shown to the witness.

(21). *Kyá Qaidí áp hokar iqrár kiyá ? Yá tum us se kuchh púchhe ?*

Did the prisoner voluntarily confess, or did you examine him ?

(22). *Main kuchh nahín púchhá " main churáyá hun karkar, woh khud iqrár kiyá.*

I asked nothing : he confessed of his own accord that he had stolen.—*R. C. Temple.*

316. **Aphorisms of Tulsi Das.**—With reference to the editorial note to Vol. II, note 1041, the verse as printed, allowing for the old spelling, seems quite correct, with the exception of the misprint in the last line of *Soha* for *Loha*. The translation seems to me quite accurate. In the first line, *Sutae* is from the common verb *Satáná*, to vex, annoy, oppress. In the second line the word is not *hai*, the 3rd person singular of the verb, but the substantive *háe*, a groan or exclamation of pain. The verb *hai* would not rhyme with *jáe* in the last line.—*W. Irvine, Ghazipur.*

317. **Idioms—Urdu.**—*Mían Mitthú.*— (See Vol. II, note 877). This term is used as a sobriquet for the parrot, just as polly is in English (*Cf.* the Urdu idioms: *Apne múnh áp "Mían Mitthú" banná*): to call one's self *Mían Mitthú:* spoken of a man who, like "pretty poll," sounds his own praises.—*S. Manuel.*

318. **Idiom—Urdu—Jeth-ki-Chiz—Khana-i-khala.**—(See Vol. II, note 925). With *Jeth-ki-chíz* compare the Persian and Urdu *Khána-i-khálá*. The "Khala" is the father's sister, whose house, in conformity with Muhammadan custom, is always accessible to her brother's children. The phrase is used by way of taunt to one who is always referring himself to a factitious relative. —*S. Manuel.*

319. **Dang.**—(See Vol. II, note 918). The word primarily means the sharp point of any venomous reptile, such as the scorpion, &c., and, as such, came to be used for the pointed steel pen nib.—*S. Manuel.*

## HISTORY.

320. **The Rajas of Bhimbar—A Bard's genealogy.**—One often hears that bards are supported by Rájpút states to keep the local chief's genealogy correct and intact. Here is a specimen of a bard's genealogy from Jammun. It purports to give the descent of Ráná 'Ali Bahádur Khán of Bhimbar, in Kashmír, a pensioner of the British Government, resident at Gujrát. It shows a list of 28 chiefs of Katoch Rájpút descent, the 9th of whom turned Musalmán, but was succeeded by Hindús till the 19th chief, from whose time the line became permanently Muhammadan. The title of the chiefs up to the 25th was Rájá; but the last three, who never occupied the *gadí* in reality, have been styled Ráná. The list is as follows:—

1. Marat Chand.
2. Chíb Chand.
3. Kailás Chand.
4. Rapál Chand.
5. Rajián Chand.
6. Phephrá Chand.
7. Sahanser Chand.
8. Gadajár Chand.
9. Dharam Chand *alias* Shádí Khán.
10. Bhúp Chand.
11. Ghane Chand.
12. Shamsher Chand.
13. Tange Chand.
14. Jázam Chand.
15. Sáhar Chand.
16. Madan Chand.
17. Samel Chand.
18. Jogájít.
19. Jagat Singh *alias* Rahmatu'llah Khán.
20. Karmu'llah Khán.
21. Sher Sabdal Khán.
22. Mánjí Khán.
23. Munim Khán.
24. Sulaimán Khán.
25. Sultán Khán.
26. Faiztalab Khán.
27. Fazaldád Khán.
28. 'Ali Bahádur Khán.

DOHA.

*Tiyág des Garh Kángrá, tis Katoch ke bhúp,*
*Chíb Chand, Rájá balí, sat dharm ko rúp,*
*Kárí dhár niwás kar Maglore asthán.*
*Bhimbar bhúp Bhúpál Singh, raiyat Sukhí sukhál.*

CHUPAI.

*Pirtham des Bhimbar ko Rájá*
*Kaniyán ká racháwat kájá.*
*Rájpút ko dekhe kahín,*
*Chíb Chand pun baitho tahín.*
*Budhkar Nangaryál sunáve.*
*Bhúpál Singh ke bahut man bháve.*
*Chíb Chand tish leo mangáe,*
*Bhimbar Nagarí pahunche áe.*
*Kaniyán dini tháin parnáí,*
*Bhúkan bistar sakal suhái.*
*Bahut samán tahán kiyo niwás*
*Bhúpál Singh Rájá ke pás.*
*Chíb Chand ke betá jáiyo,*
*Kailás Chand tis nám rakháiyo.*
*Badá bhayá mondan racháven:*
*Apne sayán men samjháven:*
*Thakiyálan ko karo rasoí,*
*Phir jáná páwan nahín koi.*

KABIT.

*Sarb hí bans milo Bhúpál ko Chib Katoch ke dhám sadáe,*
*Dwár par satar liye sab ke pan apne chákaran ko pakaráe.*
*Asan jáe bhatár diye thakiyán sabhí kál ke bharmáe.*
*Ik ho hí wár se kát díyo tarwáran ke sing már giráe.*

DOHA.

*Thakiyálan ke bans ko diyá Katochán már,*
*Chíb Chand ne Bhúpál ká líno ráj Sambhal.*
*Samat dáwádas se pá chanján ko nám,*
*Barájat Bhimbar Nagari men Chíb Chand sukh dhám.*
*Mani Rám juráo ne kíno bans bákhán,*
*Nagar Sukhí Balolpúr base sada sukh ján.*

DOHA.

Leaving Kángrá Fort, of which the Katoch is King, Chíb Chand, the powerful and virtuous Rájá, halting at the Kárí Range, dwelt at Maglor. The King of Bhimbar was Bhúpál Singh, happy in his subjects.

CHAUPAI.

Firstly, the Rájá of Bhimbar
Arranged to marry off his daughter.
He looked about for a Rájpút
And found Chíb Chand dwelling there.
Budhkar, the Nangaryál, was sent (with the marriage proposal).
Bhúpál Singh was very pleased.
He sent for Chíb Chand,
Who went to Bhimbar City.
The girl was betrothed there,
And all the jewels and clothes presented.
A long while dwelt he there
With Rájá Bhúpál Singh.
Chíb Chand had a son,
And called him Kailás Chand.
When he grew (to the proper age) his head was shaved,
And the followers (of Chíb Chand) were told
To make a feast for the Thakiyáls,
And to let none return.

KABIT.

The whole family of Bhúpál were invited by Chíb, the Katoch.
Their arms were taken from them at the gate, and given to the servants (of Chíb Chand).
They took their seats on the pillows, deceived by their fate.
All of a sudden they were slain with swords!

DOHA.

The Katoches slew the race of Thakiyál.
And Chíb Chand took the country of Bhúpál.
In the year *Dáwádas* he took the name of king.
Freely did Chíb Chand reign in Bhimbar City.
Maní Rám, the bard, hath sung of his race:
May the city of Balolpúr be ever happy!

From the above it would appear that Chíb Chand, the Katoch, a scion of the ruling family of Kángrá, wrested Bhimbar from Bhúpál Singh, the Thakiyál, by a stratagem only too common in the East. He married Bhúpál's daughter, and then, under the pretence of inviting his father-in-law and his family to a feast on the occasion of the ceremony of the first head-shaving of the issue of this marriage, slew them all, and usurped the kingdom. This event is dated *Sambat Dáwádas* داوادس explained by the bard to be *St.* 1255 or *A.D.* 1198. Balolpúr, the home of the bard Maní Rám, is near Bhimbar.—*R. C. Temple.*

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**321. Farrukhsiar—Chronogram**— Farrukhsiár, King of Delhí, 1713 to 1718 *A. D.*, a "contemptible" ruler, according to Marshman, was, in consequence of his petty tyrannies, which extended even to the corn-dealer, who was subjected to unusual taxes and troubles in his reign, has been immortalized in the following facetious verses, which form a chronogram of the year of his death, 1130 *A. H.*

*Sikká zad bar gandum o moth o matar;*
*Bádsháh-i-tir-o-tar, Farrukhsiar.*

He put his stamp on wheat, millet and peas:
Did that blustering bully, the King Farrukhsiár.—*S. Manuel.*

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**322. Seton Resident at Delhi.**—The name in Vol. II, note 1113, should be not Elphinstone, but Seton. Alexander Seton was appointed Resident at Dehlí in 1806. An account of Metcalfe's mission to Ranjít Singh will be found in Kaye's *Life of Metcalfe*, Vol. I, pp. 166-225 (Edition of 1858).—*W. Irvine, Ghazipur.*

[This shows that the reading ستين in note 1113, Vol. II, should be سيتن. See also note 127, Vol. III.—ED.].

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**323. Local History—Dharkal—Dhaunkal—Sakhi Sarwar.**—The village of Dhaunkal, in the Gujránwálá District, properly called Dhaskál, was founded by one of the Commanders of Rájá Jaipál of Láhor (the opponent of Mahmúd of Ghaznî—see Vol. I, note 60, &c.); but when Mahmúd of Ghaznî plundered Láhor (1009 *A. D.*), he sacked Dharkál as well. He, however, built a fort there which is still in existence. About the year 533 *A. H.* (1160 *A. D.*), Sakhí Sarwar took up his abode there—(see Vol. III, note 154)—and miraculously procured a stream of water for the place. After this, when the Mughal troops under Qaule Khán, the grandson of Changez Khán, ravaged the country, one Lúmrá, a Chhandá, (چھندا a *got* of the Jatts) was taken by force to Kábul. [Khubilai Khán, the great Mongol (Mughal) emperor and grandson of Chinghiz—(properly as in the text Changez—see Vol. I, note 545)—Khán, reigned in China 1260-1296 *A. D.*, and the reference in the text must be altogether wrong]. His parents waited on Sakhí Sarwar, and the saint procured their son from Kábul by divination! (An apparent anachronism, as the date of Lúmrá would, granting the accuracy of his capturing the Mughals under Khubilai, be a century later than that of Sakhí Sarwar). Some years after this the saint left Dharkál for his native place, and his house fell to Lúmrá, and then to some cultivators, Kaler by caste (کلر) a *got* of the Jatts. One of these, named Jaundár, much increased the size of the place, and called it Dhaunkal after his son.

During the reign of Sháh Jahán (1628-1658 *A. D.*), one Maulví Hakím of Siálkot came to Dhaunkal, turned Sakhí Sarwar's home into a

mosque, and sunk a well on the site of the spring, over which was afterwards, in the beginning of this century, placed a dome to keep the supply of water permanent. There is a yearly fair at the mosque, lasting from the first Thursday in June to the first Thursday in July, visited by some 200,000 people, which is one of the most important in the Panjáb. Fans and springs of *mehndí* (*lawsonia alba*) are taken away as mementos of it.—*R. C. Temple.*

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**324. History of Ranjit Singh—Events in 1807.**—The Cis-Satluj chiefs, thoroughly aroused by the late invasion of the Maháráját to the danger which threatened their independence, again petitioned the British Government for protection. Glad of the opportunity offered, the East India Company despatched a small force under General Ochterlony, who marched to the Satluj Doáb. At the same time came news from Díwán Mohkam Chand, reporting the insincerity of Rájá Sansár Chand, who wished to first recover the loss he had sustained at the hands of Rájá Gorakh before handing over Kángrá to the Díwán. Perplexed by the approach of the British force, Ranjít Singh ordered the Díwán to hasten to the capital with all despatch, and with the Díwán came Mahandarpál, Rájá of Basaúlí, the Rájá of Jasroth, the Sardár of Núrpúr, and other Sikh chiefs, to pay homage to Ranjít Singh.

The Maháráját asked Mr. Metcalfe why, if the friendship professed by the English was sincere, they had thought it necessary to despatch Ochterlony to threaten him. Metcalfe assured the Maháráját that he was not a party to the General's advent, and Maulví Háfizu'ddín pointed out that the English had appeared desirous of a friendly treaty, and had often sent handsome presents to the Maháráját – a courtesy he had never returned, and which he now promised to do.

The arrival of Ochterlony's force was the signal for a cessation of tax payments among the Cis-Satluj Dependencies of Ranjít Singh, and Gandá Singh, the Revenue Collector, brought this to the Maháráját's notice, and reported that the Rájás of Patiálá and Nábbá had entered into a confederacy with the English General. Díwán Mohkam Chand now moved down with a force of 100,000 horse and foot; but the movement was only intended as a demonstration, as the Maháráját did not care to come into collision with the British, while his fort of Govindgarh at Amritsar was still under construction, and he had not yet mounted his two monster guns, Karah Khán and Sháh Pasand, capable of throwing a shot weighing one maund each. The Maháráját, however, had little reliance on the Díwán's keeping to the strict letter of his instructions, so Sardár Dal Singh, Guláb Singh Bhangí, the son of Sáhib Singh, of Gujrát, and Jodh Singh, the Governor of Wazírábád, were despatched after him to see that he abstained from hostilities. At this juncture, Ranjít Singh was able to dispose of his Ambálá possessions without having recourse to arms, as the Rájá of Patiálá wrote, on behalf of the widow of the late ruler Gurbaksh Singh, to say that she offerred to pay handsomely if the District owned by her late husband were handed over to her.

The advance of the Díwán's army induced General Ochterlony to march his troops from Karnál and Pánípat, where he had fixed his quarters, to the banks of the Satluj, and at the request of the chiefs he occupied Lúdhiáná, on the right bank of that river. On his march he was met by Díwán Singh, the Governor of Jagádhrí, who suggested the advisability of his coming to a definite understanding with the Maháráját, and a short treaty, securing peace to the Cis-Satluj states and immunity to the District on both banks of the river from the forage of the Sikhs, on either side, was concluded. Ranjít Singh assenting, compensation was given to the landowners at Lúdhiáná, and a fort was constructed by the Cis-Satluj Sikhs and garrisoned by Ochterlony.—*W. A. Campbell.*

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**325. History of Ranjit Singh—Events in 1808.**—In 1808 the Muhammadan festival of the Muharram and the Hindú Holí festival fell upon the same day, and a fanatical sect of Sikhs, called the Akálías, took exception to the Muhammadan procession got up by Mr. Metcalfe's escort, and attacked it. A fierce fight ensued, which Ranjít Singh observed and personally quelled. Mr. Metcalfe pointed out that the disturbance was not of his seeking, as his mission was one of friendship, and he asked the Maháráját to restore his late Cis-Satluj conquests. This, Ranjít Singh said, was a matter he would consult his ministers upon. Díwán Mohkam Chand strongly opposed any peace treaty with the British, and begged the Maháráját to permit him to lead his forces against them. Finally, Faqír Azízu'ddín was instructed to draw up a treaty, the terms of which were—

(1). The country west of the Satluj was to be secured to Ranjít Singh.

(2). The Láhor Government should keep a fixed garrison at Phillaur.

(3). The country east of the Satluj should not be invaded.

(4). Faridkot should be restored to its former chief.

(5). The country from Lúdhiáná to Shahjahánábád (Dehlí) was acknowledged as under English sway.

(6). The contracting parties should live in friendship. But Ranjít Singh's assent was reluctantly given; and he endeavoured to evade the conditions of the fourth clause; while he had Láhor fort put into a state ready for siege, ammunition being stored up at the rate of Rs. 25 per day per man. But Metcalfe pressed for the complete fulfilment of the treaty, and Ranjít Singh ordered Farídkot to be restored, and sent Faqír Imámu'ddín to inform Mr. Metcalfe; while he too set out on a journey to Amritsar, where he received Dhyán Singh, ambassador from Patiálá, Máhtáb Ráí from Nábhá, Chet Rám from Jodh Singh Kálsiá, and Máhtáb Singh, nephew of Bhág Singh, and Mangal Singh from Láll Singh, who brought him valuable presents, and assured him of the good-will of their respective masters.—*W. A. Campbell.*

## SONGS AND CATCHES.

GIT PHIRANGYON KA.

**326. Popular Song—Muzaffarnagar.**—Continued from Vol. III, note 232.

V.

*Tár bijáliyá aisí banáé!*
*Chanbhit log lagáé!*
*Nainan sé voh dikhat nahín,*
*Pahlé rél se jáé!*
*Soch samajhkar bahot hí dékhá,*
*Kuchh na diyá dikháí!*
*Budhván tum bahot baré ho!*
*Kinhú bhéd ná páí,*
*Thárí dhúán kí jaháj!*

VI.

*Chor uchakké nahín rahé!*
*Bávariyá díyé basáé!*
*Batmárá dákú nahín rahá hai!*
*Paré qaid mén jáé!*
*Téra sachhá hégá ráj!*
*Ek Kanjar qaum mahá hatiyárá,*
*Phirtá dund macháé.*
*Déra ládén phiré mulak mén,*
*Lúté hain annyáé.*
*Faslon mén lútén náj!*

VII.

*Téré ráj mén sabhí sukhí!*
*Gauon pé barí tavái!*
*Chugné ko jangal nahín rahá!*
*Phir kátén buré qassái!*
*Mhárá kahná suniyé áj!*
*Sabhí niyáo tain achhé kinén!*
*Hái korat banáé!*
*Gauon ká niyáo bhí túhí karégá!*
*Suniyé mhárí duhái!*
*Téré hon niyáé samáj!*

VIII.

*Téra ráj yéh jug jug rahiyo!*
*Húé yah ráj saváé!*
*Téra gít mil sikhiyén!*
*Dété tujhé barháí!*
*Thárí maliká hai sirtáj!*
*Vá barí garíb nibaniyáj!*

THE SONG OF THE BRITISH.

V.

Thou hast so made the telegraph
That all the people wonder!
It cannot be seen with the eye!
It goes quicker than the train!
Observe it with attention,
Still it cannot be seen!
Thou art very learned!
None hath discovered its secret!
Thine are the smoke ships!

VI.

No thief or shop-lifter remains!
The Bavariyas have been colonised!
No road-robber or dacoit remains!
All have gone to Jail!
Thine is the rule of truth!
One tribe, well armed, the Kanjars,
Go about making disturbances!
Carrying their tents, they wander about the country,
Lawless robbers are they!
They rob the grain at harvest time!

VII.

All are happy under thy rule!
But the cattle are grievously oppressed!
No jungle remains for them to graze!
Rascally butchers cut them up!
Hear my words this day!
Full justice hast thou done to all!
Thou hast established the High Court!
Thou will do justice to the cattle too!
Hear my cry!
A just Government art thou!

VIII.

May thy rule last throughout the ages!
May thy kingdom increase!
Let us join and sing this hymn to thee!
And wish you prosperity!
Thy Queen is ruler over all!
She is a great protector of the poor!

The language is plain enough. The following words may be noted:—*Tavái=tabáhí*, destruction; *bahot=bahut*, much; *chanbhit=achambhit*, astonished; *váj=awáz*, voice; *thárá=tumhárá*, thine; *mhárá=hamárá*, mine; *batéú*, a passenger; *batmárá*, a road-robber; *dund machaná*, to make a disturbance; *gharíb nibániyá=gharíb naváz*, protector of the poor.

For an account of the Báwaríyás and Kanjars, notorious criminal tribes, see Ibbetson's *Panjab Ethnography*, §575-590.—*William Crooke, Muzaffarnagar.*

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## PROVERBS AND SAYINGS.

**327. Parallel Proverbs.**—Here are parallels to proverbs already given :—Vol. II, note 938—(1) Panjabi : *bhaire bhaire yár merí Fatto de*, the awkward friends of my *Fatto*. Vol. II, note 939, Persian : *marg-i-amboh jashan-i-darad*, the death of a multitude is of the nature of a festival.—*S. Manuel.*

**328. Agricultural Aphorisms.**—

(1). *Adhe dí bhúin, shráde de bhát.*
Land let at half produce is like the rice-pudding at the worship of ancestors,—(*i. e.*, the tenant has no more permanent claim to the land than the officiating priest to the pudding).

(2). *Par hathí banj, sunehí kheti; bháwín kariye phir tentís ká tentís.*
Trading through an agent, and managing a farm on other men's reports, do it how you will, will bring you no more than 33 for 33.

(3). *Khadet khetí, Dághet rin.*
A field in the bed of a torrent is like a debt due from a Dágí,—(*i. e.*, there is no security for either).

(4). *Zamín, joí zor kí; zore ghate hor kí.*
Soil and woman yield to power; when power fails, they become another's.

(5). *Tín pakke, ta bárah pakke.*
If the three (months of Sáwan, Bhádon, and Asoj) are ensured, the whole twelve are so.

(6). *Jeth men járá pare aur Sáwan korá jáe ;*
*Dakk kahe, sun Bhadli ! cholián nír bikáe.*
When *Jeth* is cold and Sáwan goes dry,
The Dakk says, hear Bhadlí water will sell by handfuls : (Dakk is a rural bard, and Bhadlí is his spouse).

(7). *Mính barhe Diyalian; jaisa Sandán waisá halián.*
When it rains during Díwálí, the ox is as well off as the plough bullock.

(8). *Kátak ká kinnián; ek ek rotí do do janián.*
When it is overcast and drizzles in Kátak, it portends one loaf of bread for two mouths.

(9). *Hárí síyen sáwni míyen.*
The spring crop thrives well on ploughings, and the autumn crop on rain.

(10). *Dalen Rájá malen kheti.*
The manure is to the field what the army is to the king.

(11). *Sau dall, na ek chhall.*
A single inundation is equal to a hundred baskets (of manure).
(This proverb is current in tracts watered by the Biás).

(12). *Lindá bald kabínda háli ;*
*Wuh dendá chung : wuh dendá chháli.*
A worthless bullock with a bad driver;
The one pricks, the other kicks.

(13). *Zamindar bíre, Sháh dhíre.*
The farmer husbands, while the money-lender screws.

(14). *Bhukhá nahín láná bíye báhná ;*
*Rajjá nahín láná príye láná.*
Don't set a man with an empty stomach to sow; nor one with a full stomach to serve out the meals.—*S. Manuel.*

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**329. Dakhani Hindustani Proverbs.**—

(1). *Lohe ko ríto, par lochan mat kho dálo.*
File the iron, but don't lose the iron-dust.

(2). *Abhí kuchh nahín giyá 'aqal ko kán farmáo, badí se háth utháo.*
It is not yet too late to be wise and leave off doing evil.—*R. C. Temple.*

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**330. Panjabi Proverbs.**—

*Kakhán dí juggí dand khand dá parnálá.*
A grass roof with an ivory water-spout : (said of the rain and the conceited).—*R. C. Temple.*

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**331. Hindustani Proverbs—Oudh.**—

(1). *Ghor, mor, chor : páni píyá bhor.*
Horses, peacocks, and thieves, drink water in the morning.

(2). *Parádhín supná sukh nahín.*
A servant cannot even sleep at his ease.

(3). *Nau nakad na tera udhár.*
Better nine in cash than thirteen on credit.

(4). *Maḍhaki ko zukám.*
A frog catching cold : (haughtiness).

(5). *Mardon ká kyá naháná ? Auraton ko kyá kháná.*
What is a man's bath ? What a woman's dinner: (they are soon over).

(6). *Aurat ke agar nák na hoi, to mailá khá lain.*
If a woman had no nose (to lose), she would eat dirt: (she has no natural sense).

(7). *Istrí charitrá jáne na koí, khasm márke satí hoí.*
No one can fathom a woman's mind: she will kill her husband to become *sati*.

(8). *Járá jáme soe, yá to doe.*
In winter sleep in a quilt, or two together.—*Kakkú Mall, Faizábád.*

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## 332. Weather Proverbs—Panjabi.—

(1). *Kaú te báns na bhajaí ; je bhaje tán chálián.*
*Dakhnú mính na wasaí ; je wase tán báhlián.*
(The branches of) the olive tree and bamboo do not break ; but when they do they break into forty pieces. Rain does not come from the south ; but when it does, it comes in great abundance.

(2). *Utar mele, purá wasáe ; ate dhándhú bhairá wasde nú bhí raháe.*
The north (wind) gathers (clouds), and the eastern (wind) brings rain ; but the accursed southern (wind) stops it when it is already raining.—*Chetan Shah.*

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## 333. Persian Proverbs.—

*Gurbá kushtan roz-i-awwal.*

The cat should be killed on the very first day.

Two women agreed together that they would only marry men who would agree to accept a beating every morning of five strokes from a shoe. They married on this condition, and went their ways. The husband of the first, on the wedding day during dinner, pretended ill temper, and seeing a cat making a noise at the time, he seized it and cut off its head for daring to make a disturbance. This procedure, as he intended, so frightened his wife that she was afraid to carry out the agreement as to the beating in the mornings. The second woman married a simpleton, whom she regularly beat every day. After a while the two husbands met, and the second, in the course of conversation, learnt how the other had frightened his wife. So next he proceeded to kill a cat at dinner in like manner, but his wife at once got up and beat him, repeating the words of the proverb as a warning.—*Ghulám Hussain Khán.*

## 334. Panjabi Proverbs and Sayings.—

(1). *Uth ní dhí, nisal ho : charkhá chhad te chakkí jho !*
Up, my daughter, and rest: leave the spinning-wheel and take to the hand-mill: (but the hand-mill is harder work than the spinning-wheel!)

(2). *Kadhon bábá mare te kadhon balad wandíe ?*
When will father die, and when shall we divide the oxen ?

(3). *Burí ran Khudá dí chatí : na jáe wechí, na jáe sattí.*
A bad wife is a fine from God: I can neither sell her nor get rid of her.

(4). *Burá khasm Khudá dá chor : na moiá, na kitá hor.*
A bad husband is a curse from God ; he will not die, and I cannot take another.

(5). *Shábáse is verhe dá ! Múnh kálá karán kerhe dá ?*
Hurrah for this lane! Whose face shall I blacken ?

(6). *Likhtam Bíbí Rábián te parhtú Míyán Chhajjú. Agre dá khair saláhá te kharach de nán tú kadú.*
I, Bíbí Rábián, write, and you, Míyán Chhajjú, read: greetings from Agrá, and but no money sent. (The story goes that one Chhajjú on service at Agrá, wrote a letter to his wife, with news and greetings from the place, but sent no money for her support, and this was her reply).

(7). *Hindú parhde Pothián te Musalmán Qurán, chúhre lich garchián na samín na ásmán.*
Hindús believe the Scriptures and Musalmáns the *Qurán*, but the sweepers inhabit nor earth nor sky: (*i. e.*, belong neither to one nor the other religion. They have a creed of their own).

(8). *Likhtam cháchá te parhtam bháí, út gyán dí chitthí áí, Tussí ví marná assí ví marná. Chitthí dekh syápá karná.*
Uncle writes and nephew reads. The letter of the rustic comes. You die and we too die. Read the letter and mourn. (A skit at rustic letters of condolence).

(9). *Aí basant te pálá udant.*
When spring comes winter gallops off.

(10). *Phuphí dá dam te takhtián dí jorí.*
Only an aunt alive and a couple of door-leaves: (used to express great poverty).—*Ghulám Hussain Khán.*

# FOLKLORE FROM DIFFICULT SOURCES.

## SLEEMAN'S RAMBLES & RECOLLECTIONS.

335. **Legends of Govardhan—Indian Titans**—Vol. II, p. 93.—As I rode along the Govardhan range, which rises gently from the plains at both ends and abruptly from the sides, with my groom at my side, I asked him what made Hanumán drop all his burthen here? (See Vol. III, note 250).

"All his burthen!" exclaimed he with a smile: "had it been all, would it not have been an immense mountain, with all its towns and villages, while this is but an insignificant belt of rock? A mountain upon the back of the men of former days, sir, was no more than a bundle of grass upon the back of one of your grass-cutters in the present day."

Nathú, whose mind had been full of the wonders of this place from his infancy, happened to be with us, and he now chimed in.

"It was night when Hanumán passed this place; and the lamps were seen burning in a hundred towns upon the mountain he had upon his back: the people were all at their usual occupations, quite undisturbed: this is a mere fragment of his great burthen."

"And how was it that the men of those towns should have been so much smaller than the men who carried them?"

"God only knew; but the fact of the men of the plains having been so large was undisputed. Their beards were as many miles long as those of the present day are inches! Did not Bhím throw the forty-cubit pillar, that now stands at Iran (Central Provinces), a distance of thirty miles, after a man who was running away with his cattle?"

336. **Modern legends of Krishna and Kansa.**—Vol. II, p. 95. I told a very opulent and respectable Hindú banker one day that it seemed to us strange that Vishnú (as Krishna) should come upon the earth merely to sport with milkmaids, and to hold up an umbrella, however large, to defend them from a shower. "The earth, sir," said he, "was at that time infested with innumerable demons and giants, who swallowed up men and women as bears swallow white ants, and His Highness Krishna came down to destroy them. His own mother's brother, Kans, who then reigned at Mathurá, over Govardhan, was one of these horrible demons. Hearing that his sister would give birth to a son that was to destroy him, he put to death several of her progeny as soon as they were born. When Krishna was seven days old, he sent a nurse with poison on her nipple to destroy him likewise; but His Highness gave such a pull at it that the nurse dropped down dead! In falling she resumed her real shape of a she-demon, and her body covered no less than six square miles; and it took several thousand men to cut her up, and burn her, and prevent the pestilence that must have followed. His uncle then sent a crane, which caught up His Highness, who always looked very small for his age, and swallowed him up as he would a frog! But His Highness kicked up such a rumpus in the bird's stomach that he was immediately thrown up again. When he was seven years old his uncle invited him to a feast and got the largest and most ferocious elephant in India to tread him to death as he alighted at the door. His Highness, though then not higher than my waist, took the enormous beast by one tusk, and after whirling him round in the air with one hand half-a-dozen times, he dashed him to the ground and killed him. Unable any longer to stand the wickedness of his uncle, he seized him by the beard, dragged him from his throne, and dashed him to the ground in the same manner.

337. **Muhammadan Titans—Moses—Uj.**—Vol. II, p. 96. The orthodox belief among the Muhammadans is, that Moses was sixty yards high; that he carried a mace sixty yards long; and that he sprang sixty yards from the ground when he aimed the fatal blow at the giant Uj, the son of Anak, who came from the land of Canaan, with a mountain on his back, to crush the army of the Israelites. Still the head of his mace could reach only to the ankle-bone of the giant. This was broken with the blow! The giant fell, and was crushed under the weight of his own mountain.

338. **Hindu Titans—Bharata—Hanuman—Krishna.**—Vol. II, p. 97. I was one day talking with a very sensible and respectable Hindú gentleman of Búndelkhand about the accident which made Hanumán drop this fragment of his load at Govardhan. "All doubts upon that point," said the old gentleman, "have been put at rest by holy writ. It is thus related in our scriptures. Bharat, the brother of Rám, was left regent of the kingdom of Ajudhiá during his absence at the conquest of Lanká. He happened at night to see Hanumán passing with the mountain upon his back, and thinking he might be one of the King of Lanká's demons up to mischief, he let fly one of his blunt arrows at him. It hit him on the leg and he fell, mountain and all, to the ground. As he fell he called out in his agony—Rám, Rám, from which Bharat discovered his mistake. He went up, raised him in his arms, and with his kind attentions restored him to his senses. Learning from him the object of his journey, and fearing that his wounded brother Lachhmán would die before he could get to Lanká with the requisite remedy, he offered to send Hanumán on upon the barb of one of his arrows, mountain and all. To try him Hanumán took up his mountain, and seated himself with it upon the barb of the arrow as desired. Bharat placed the arrow to the string of the bow, and drawing it till the barb touched the bow, asked Hanumán whether he was ready. "Quite ready," said Hanumán; "but I am now satisfied that you are really the brother of our prince and regent of his kingdom, which was all I desired. Pray, let me descend; and be sure that I shall be in Lanká in time to save your wounded brother." He got off, knelt down, placed his forehead on Bharat's foot in submission, resumed his load, and was at Lanká by the time the day broke next morning, leaving behind him the small and insignificant fragment on which the town and temples of Govardhan now stand."

"While little Krishna was frisking about among the milkmaids of Govardhan," continued my old friend, "stealing their milk, cream, and butter, Brahmá, the Creator of the Universe, who had heard of his being an incarnation of Vishnu, the great preserver of the Universe, visited the place, and had some misgiving, from his size and employment, as to his real character. To try him, he took off through the sky a herd of cattle, on which some of his favourite playmates were attending—old and young boys and all. Krishna knowing how much the parents of the boys and owners of the cattle would be distressed, created, in a moment, another herd

and other attendants, so exactly like those that Brahmá had taken, that the owners of one and the parents of the other remained ignorant of the change. Even the new creations themselves remained equally ignorant; and the cattle walked into their stalls, and the boys into their houses, where they recognised and were recognised by their parents, as if nothing had happened. Brahmá was now satisfied that Krishna was a true incarnation of Vishnú, and restored to him the real herd and attendants. The others were removed out of the way by Krishna, as soon as he saw the real ones coming back."

"But," said I to the good old man, "must they not have suffered in passing from the life given to death; and why create them merely to destroy them again?"

"Was he not God the Creator himself?" said the old man; "does he not send one generation into the world after another to fulfil their destiny, and then return to the earth from which they came just as he spreads over the land the grass and the corn? All is gathered in its season, or withers as that passes away and dies.

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**339. Opprobrious names—Hares.**—Vol. II, p. 99. I was one day out shooting with the Rájá of Maiher, under the Vindhyá Range, which rises five or six hundred feet almost perpendicularly. He was an excellent shot with an English double-barrelled gun, and had with him six men just as good. I asked him "whether we were likely to fall in with any hares," making use of the term *khargosh* or ass-eared.

"Certainly not," said the Rájá, "if you begin by abusing them with such a name. Call them *Lamkannás* or long-eared, and we shall get plenty."

*He* shot one, and attributed *my* bad luck to the opprobrious name I had used.

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**340. Vindhya Range—Legend.**—Vol. II, p. 100. While he was reloading, I took occasion to ask the Rájá of Maiher "how the Vindhyá range had grown up where it was?"

"No one can say," replied the Rájá; "but we believe that when Rám went to recover his wife Sítá from the demon-King of Lanká—Ráwan—he wanted to throw a bridge across from the continent to the island, and sent some of his followers up to the Himálaya mountains for stones. He had completed his bridge before they all returned; and a messenger was sent to tell those who had not yet come to throw down their burthen, and rejoin him in all haste. Two long lines of these people had got thus far on their return when the messenger met them. They threw down their loads here, and here they have remained ever since,—one forming the Vindhyá Range, to the north of this valley, and the other the Kaimúr Range, to the south.

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**341. Legend of Bharatpur.**—Vol. II, p. 101. The town of Bharatpúr stands upon a belt of rocks about two miles from its north-eastern extremity; and in the midst of it is the handsome tomb of Ranjít Singh, who defended Bharatpúr so bravely against Lord Lake's army. The tomb has on one side a tank filled with water, and on the other, another, much deeper than the first, but without any water at all. We were surprised at this, and asked what the cause could be. The people told us, with the air of men who had never known what it was to feel the uneasy sensation of doubt, that Krishna one hot day, after skying with the milkmaids, had drunk it all dry; and that no water would ever stay in it, lest it might be quaffed by less noble lips.

**342. Hindu Jat tombs—Bharatpur—Symbols of Krishna.**—Vol. II, p. 102. In the centre of the tomb of Súraj Mall at Bharatpúr is the small marble slab covering the grave, with the two feet of Krishna carved in the centre, and around them the emblems of the god,—the discus, the skull, the sword, and the rosary. These emblems of the god are put on that people may have something godly to fix their thoughts upon. It is by degrees, and with a little fear and trembling, that the Hindús imitate the Muhammadans in the magnificence of their tombs. The object is ostensibly to keep the ground on which the bodies have been burned from being defiled; and generally Hindús have been content to raise small open terraces of brick and stucco work over the spot, with some image or emblem of the god upon it. The Jats here, like the princes and Gosáéns in Bundelkhand, have gone a stage beyond this, and raised tombs equal in costliness and beauty to those over Muhammadans of the highest rank. Still they will not venture to leave it without a divine image or emblem, lest the gods might become jealous, and revenge themselves upon the souls of the deceased and the bodies of the living. On one side of Súraj Mall's tomb is that of his wife, or some other female member of his family, and upon the slab over her grave, that is, the precise spot where she was burned, are the same emblems except the sword, for which a necklace is substituted. At each end of this range of tombs stands a temple dedicated to Baldeo, the brother of Krishna; and in one of them I found his image with large eyes, a jet black complexion, and an African countenance. (Why is this that Baldeo should be always represented of this countenance and colour, and his brother Krishna, either white, or of an azure colour, and the Caucasian countenance?

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**343. Legend of Govardhan—The lameness of Monkeys.**—Vol. II, p. 107. The more popular belief regarding the range of sandstone hills at Govardhan is, that Lachhman, the brother of Rám, having been wounded by Ráwan, the demon-King of Lanká, his surgeon declared that his wound could be cured only by a decoction of the leaves of a certain tree, to be found in a certain hill in the Himálaya mountains. Hanumán volunteered to go for it; but on reaching the place he found that he had entirely forgotten the description of the tree required; and, to prevent mistake, he took up the whole mountain upon his back, and walked off with it to the plains. As he passed Govardhan, where Bharat and Charat, the third and fourth brothers of Rám, then reigned, he was seen by them. It was night; and thinking him a strange sort of fish, Bharat let fly one of his arrows at him. It hit him in the leg, and the sudden jerk caused this small fragment of his huge burden to fall off. He called out in his agony—Rám, Rám, from which they learned that he belonged to the army of their brother, and let him pass on; but he remained lame for life from the wound. This accounts very satisfactorily, according to popular belief, for the halting gait of all monkeys of that species. Those who are descended lineally from the General, inherit it of course; and those who are not, adopt it out of respect for his memory, as all soldiers of Alexander contrived to make one shoulder appear higher than another because one of his happened to be so. When Hanumán passed thousands and tens of thousands of lamps were burning upon his mountain, as the people remained entirely unconscious of the change, and at their usual occupations. Hanumán reached Lanká with his mountain, the tree was found upon it, and Lachhman's wound cured.

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# Panjab Notes & Queries.

*A MONTHLY PERIODICAL.*

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## RELIGION.

**344. Non-Brahmanic Hinduism in the Himalayas—Deified Mortals.**—Several mortals, whose history is scarcely yet forgotten, are worshipped with the same rites and upon much the same footing as the *Deotás*.

The Pándavas, the heroes of the *Mahábhárata*, have several shrines in the Panjáb Himálayas, but the number does not seem to increase.

Vasishtha Muní has an ancient temple at the hot springs in the Kullú Valley, which take their name from him, and near which he is said to have lived. The Rishi is represented as a black man dressed in a waist-cloth, and holding a water-jar in his hand. He has no other temple that I am aware of.

In the worship of Gogá and Lakh Dátá, which in each case originated in the plains, there are signs of a new unorthodox religious development. These demi-gods, of comparatively modern origin, may already be said to rank amongst the *Deotás* of the hills.

Gogá was a chief of the Chauhán Muhammadan Rájpúts, who was killed while fighting against the first invaders, about 1024 *A. D.* He is represented as a horseman, armed with a spear, and attended by his wife and brother. A *chelá* is attached to each shrine, and the worship is conducted with same rites as that of the *Deotás*. Gogá is much venerated in Northern India. In the hills he appears to have fully attained to divine honours; and even shares the same temple with Deví and the Nág. So tolerant are these *Deotás*, or their worshippers, that for two or three divinities with different attributes to occupy the same temple, and to share the same altar and the same priest, is not at all unfrequent.

Lakh Dátá, who is known also as the Pír or Sakhí Sarwar, is the great Musalman saint, reverenced equally by Hindús and Muhammadans. In fact, by the former he is now worshipped as a *Deotá*, and sacrifices are offered to him. The custodian of one of the shrines of Lakh Dátá, in the Kángrá District, is a Hindú of the cultivator caste, and is called the *chelá*, as in the case of the temples of the *Deotás*. As a rule, there is no idol in the shrines of Lakh Dátá, but merely three or four small lamps, which any one who wishes to propitiate the saint may supply with oil. In the shrine, however, to which I have just alluded, there is a stone-carving of Lakh Dátá, as a horseman, in a tall Persian cap, and armed with a spear. Lakh Dátá is a great patron of athletics, and especially of wrestling. He is propitiated by pilgrimages and sacrifices, as in the case of the *Deotás*, and also by wrestling matches. These may be held in any convenient place, certain dues being paid to the custodians of the shrine, and to the musicians attached to it. Hindús and Muhammadans meet at the shrine of Lakh Dátá on equal terms, and the animals sacrificed, although killed according to the Muhammdan formula, may be partaken of by Hindús without any loss of caste. The number of Lakh Dátá's votaries seems to be increasing rapidly.—*C. F. Oldham.*

**345. Non-Brahmanic Hinduism in the Himalayas—Spirits.**—*Bhúts*, *Joginís*, and other spirits, although not usually worshipped as *Deotás*, are universally dreaded, and consequently treated with the utmost respect. *Bhúts* have no temples, but propitiatory offerings are frequently made to them in case of sickness or misfortune. The most usual form of offering is to arrange in a basket small quantities of fruit, flowers, vegetables, meal, spices and condiments, ghí, a few coins, and sometimes a fowl or eggs. This basket is passed round the head of the sick person, and is then taken out after dark, and left in the middle of the road leading to the house or village. It is hoped that the anger of the *bhúts* being appeased, the sickness will leave the patient. And it is believed that if any one interferes with the basket, the sickness will seize upon him. I have seen the same ceremony amongst the Malays of Perak, the offering being left to drift down the river. In case of epidemic sickness, cabalistic diagrams are sometimes drawn in the dust of the roads leading to a village, the different compartments being occupied by articles of food, &c. These are intended as a protection from the evil spirits.

*Joginís*, who seem to correspond in some degree with our fairies, are not usually worshipped in temples; but when they are so, they are represented as women, and are sometimes attended by snakes. One very powerful *Joginí*, who has a temple on the borders of Kashmír, I was told, "formerly used often to eat men before she would give rain." She is known as the Mother of Serpents (Ammá Nágá). The people assured me that men are never eaten now; but that, under British rule, goats are always found sufficient. The Mother of Serpents is represented as a woman dressed in the costume of the District, and supported by two snakes standing erect, their heads meeting over that of the *Joginí*. *Joginís* often reside on mountain passes, and travellers sometimes set up one or two stones on end, or build a rough imitation of a temple, as an acknowledgment of the goodness of the *Joginí* in allowing them to get safely over.—*C. F. Oldham.*

346. **Non-Brahmanic Hinduism in the Himalayas—Spirits of the dead.**—The spirits of departed relatives are worshipped, not exactly as gods, but as protectors or guardian angels. They are also believed to have the power of punishing their friends, if they are forgotten or neglected. In some localities the worship of the dead does not seem to be confined to the relatives of the deceased, but to be shared in by the whole community. The people of a village once told me that they had lately had great trouble in consequence of some of their departed neighbours having been neglected.—*C. F. Oldham.*

347. **Non-Brahmanic Hinduism in the Himalayas—Monuments of the dead.**—Around, and sometimes within, the temples of the *Deotás* are usually to be seen a number of stone slabs, like miniature grave-stones. These are more or less rudely carved with the representations of men and women, and are the monuments of departed villagers. A lamp or a little charcoal is burned before them, and food is placed near them on stated occasions. The figures upon these stones are sometimes in pairs, representing *satís;* but upon the older ones, and those in the more remote localities, they are generally single. From this it would seem that widow-burning was not derived from the aboriginal tribes. Now stones are not by any means numerous, so that it appears as if the custom of erecting these monuments was gradually falling into disuse.—*C. F. Oldham.*

348. **Non-Brahmanic Hinduism in the Himalayas—Development of mythology.**—As may be seen, many curious rites and remnants of ancient superstitions are to be met with in this debateable land on the borders of Hinduism. Some of these throw much light upon the growth of Hindú customs and Hindú mythology. As Brahmanism extends some of the unorthodox faiths will disappear before it, and others will be absorbed. The serpent has already found a place in the Hindú Pantheon. In due time Gogá may appear as another form of Síva; while Lakh Dátá may develop into an *Avatár* of Vishnú.—*C. F. Oldham.*

349. **Human Sacrifice—Head-hunting—Nagas.**—Two murders of a religious kind occurred among the Nágas in British Territory during the year 1884. One was prompted by superstition: a child, the offspring of the imprudent lovers of two first cousins, was put to death by order of the elders of the village, lest the whole community should be visited with calamity for suffering the offspring of such near relations to live. The executioner was the father himself, and he was sentenced to seven years' imprisonment. The other case arose from that passion for human heads which the Nágas share with the Lúshais and Dyáks. The Rájá of the British Nága village of Lakhútí reported that his nephew had been treacherously murdered in the trans-frontier village of Mungatung while peaceably marching through it with a friend. Mr. McCabe visited Mungatung with an armed force, and discovered the facts to be quite otherwise. The young Rájá and his companion had fallen in with two Mungatung men, and being unable to resist the temptation of fleshing their maiden spears, had attacked them by surpise, and mortally wounded one of them, who was nevertheless able to kill the young Rájá before he fell, and died with his assailant's severed head lying in his lap. Justice swiftly followed the discovery of the facts; the young Rájá's companion was sent to jail for seven years, and the old Rájá himself was fined smartly for his false report, which might have entailed (as he doubtless hoped) a collision with the Mungatung people, and the destruction of their village.

350. **Human Sacrifice — Moplahs.**—Some time ago a Muhammadan purchased some landed property in Cochin, in a court-sale, and proceeded to build a small house on it for his habitation. Having then discovered that there was no good drinking water within his compound, he hired coolies, and ordered them to dig a well in a suitable place. The work accordingly proceeded, when, after about twelve feet of earth had been excavated, the workers struck upon a huge copper vessel. Intimation was at once given to the owner, and he hired more coolies, and let down strong ropes and ladders into the pit for the purpose of raising this vessel, which was believed to contain secreted wealth. However, the most strenuous efforts were of little avail, and the cauldron seemed to sink lower and lower as the sand and clay around it were dug away. The work of excavation was

still continued without abatement, until there was a sudden rush of water from all sides of the pit, and the coolies, fearing consequences, quickly got themselves lifted out. By this time thousands of Moplahs had gathered on the spot, and the owner proposed to hold a council to decide how he should proceed to get at the wealth which Fortune had placed in his way. Accordingly, twelve men were called aside, and after shutting themselves up in a room, they proceeded to clandestinely deliberate on the matter. After a great deal of discussion, the conclusion was arrived at that the wealth had been probably deposited in the spot in question by some of the old Dutch inhabitants of Cochin; and as they usually made a human sacrifice before burying their wealth in the ground, so that the dead man's spirit might haunt the place and guard the treasure from being taken away, a second sacrifice was essentially necessary before the treasure could be unearthed again. The victim to be sacrificed was also described. He should be some old, decrepit and diseased man, whose life in this world was a burden, and who would willingly pass away to make room for others. A person answering to this description was then procured, and under the temporary influence of some drug, he was forced into giving his consent, which, after that influence had passed away, he withdrew. The Moplahs, not to be outdone, attacked his house one night, and finding that the doors and windows were too strong to force open, they got upon the roof, and, removing the tiles, proceeded to enter, when the affrighted man inside raised a yell, which attracted his neighbours, and thus foiled the attempts of the intruders. Next morning, when the Deputy Collector was passing by going to court, the devoted victim ran up to him and related the whole story, and prayed for protection. The police have accordingly been deputed to find out the particulars of the matter, and submit their report to the magistracy.

**351. Human flesh—Aghorpanthi Faqirs.**—An old man at Muzaffarnagar tells me of an Augadh or Aghorpanthí *faqír*, who asked him to come with him to the banks of the Ganges at Allahabad. When he came there he saw a human corpse, a piece of which the *faqír* cut off and ate. He offered a piece to my informant, telling him that it would make him enormously rich. My informant says he refused, but a *zemindár* who was there ate a morsel. The *faqír* then threw a lump at him, which stuck on his head and grew there, forming a lump! He adds that this man became exceedingly rich—so rich that he had not where to store his wealth, and married three wives. This idea of the magical power of human flesh and blood seems to be a survival from the time when human sacrifice was common.—*William Crooke, Muzaffarnagar.*

[See *Wide-Awake* Stories, p. 418.—ED.].

**352. Hindu worship of the Pipal Tree—Ceremonies.**

(1). The son of a deceased parent has to pour 360 *garwáis* (brass vessels) full of water on the roots of a *pípal* tree.

(2). Hindús on Saturdays, after bathing, pour a *garwái* full of water at the root of a *pípal* tree, and walk four times round the tree: milk and sugar are mixed with the water.

(3). When an *Amáwas* (the day of new moon) falls on a Monday, well-to-do Hindús—women especially—walk 108 times round the *pípal* tree and wrap cotton thread round the trunk, and at the same time make an offering of 108 fruits or sweetmeats to Bráhmans.

In many families small models of the *pípal* tree in silver are used for this ceremony.

(4). Brahmá, Shiv, and Vishnú, are always present, hidden under the leaves of the *pípal* tree.—E. N.

**353. Snake-worship—Kangra.**—After the Díwalí there is held in November a festival called *Nág-ká-pújá*, to say goodbye to the snakes, at which an image made of *gobar* (cow-dung) of the Nág is worshipped. If a snake is seen after this it is called *niúgrá* (ungrateful), and is immediately killed.—*R. C. Temple.*

## SOCIAL CUSTOMS.

**354. Caste disruption—Uriya Distillers—Central Provinces.**—Among the Uriyas of the Sambalpur District there are two distinct castes of distillers—the Sundhis and the native Kallars—whose function is to produce and dispose of native liquor; the former caste considers itself vastly the superior. A Sundhi woman may not take part in the making or selling of spirit as a Kallar woman does. Though the Sundhi householder eats flesh, his wife may not; while a Kallar woman shares her husband's joint. The Sundhi has a larger still, takes longer about making his liquor—and perhaps asserts his greater dignity thereby—and claims to be able to make much stronger drink than a Kallar can. On these grounds certain members of highly respectable castes have concluded that they can drink liquor made by a Sundhi, while it would be quite improper to go to a Kallar for it.

**355. Petitioning a ruler—Central Provinces.**—The Deputy Commissioner of the Sam-

balpur District, in the Central Provinces, was met, when entering a village one morning, when the sun was high, by a torch-light procession. Being somewhat puzzled, he inquired whether the superfluous illumination was in honour of some local deity unusually anxious for light, or whether it was only an outburst of local loyalty in his honour some ten hours before its time. He was gravely informed that the people of the village considered the torch-light necessary to guide him through the darkness which had overshadowed them under English rule. Of course, he asked—as he was meant to ask—what tangible proof they had to give of this darkness that could be felt at midday. And it then transpired that a neighbouring village headman had cut and carried timber from forest-land which the torch-bearers regarded as peculiarly their own. The guileless villagers were wise in their generation. Their ingenuity and the outlay of an anna or two on oil saved them a fifteen miles' journey for the purpose of getting a petition written!

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**356. Persian funeral custom—Disposal of the dead.**—The whole of the attendants of the funeral are entertained at dinner at the house of the deceased. The mourning is continued for a short period—a few days or a month—according to the wealth of the family. Then another lavish exercise of hospitality, and a dole to the poor, takes place; and this is the sign that the days of mourning are over. Sombre garments are cast aside; the family go to the public bath: once more they dye their hair with *hennáh*, also the soles of their feet and the palms of their hands, their nails and finger-tips. The women signalize the end of their mourning by a visit to the cemetery, taking with them sweetmeats and a peculiar kind of bread; they eat at the grave-side a small quantity of these, and what remains is given to the poor. A widow will often vow a monthly or yearly dole at her husband's grave, and the vow is always piously carried out.

Often among the rich or religious the body is merely placed in some mosque or shrine as *amánat*—that is to say, on deposit. After some months, or weeks, or years, it is wrapped in thin felt, and despatched with hundreds of others, by mule caravan, to holy Mashhad, to be buried near Imám Rizá, or to sacred Karbalá, to lie beside the blessed Hussain. In travelling in Persia one frequently meets these caravans. Two or even four coffins are strapped on each mule. It is needless to add that they are most objectionable upon the road and in the caravanserais, and doubtless tend to spread plague and cholera. But coffins often form ordinary loads in a general caravan; they are not objected to, and are noted in the way-bill with other loads.

**357. Wife-selling—Madras.**—A blacksmith dwelling in the Main Bazaar at Utakamand (Ootacamund) sold his wife, by public auction the other day, for nine pies. Judging from the description of the lady, she was dear at the price; for, though possessed of "considerable personal attractions," she was "in the habit of constantly eloping."

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**358. Opprobrious Names—China.**—In connection with some notes in former numbers, on the subject of giving opprobrious names to children to avert the evil-eyes, the following extract from a review of *Child-life in Chinese Homes* from the *Saturday Review*, may be interesting, as showing a similar custom in China. Instead of such pretty names as their parents' love suggests, such nicknames are given as Little Stupid, Vagabond, Flea, Dog, or Dirt. For such ugly sobriquets are dictated, not by scorn or dislike, but by passionate love. And this is the philosophy of it. Evil spirits, who are always looking out for an opportunity of showing spite and ill-feeling, will imagine that parents cannot value very highly sons and daughters to whom these ugly appellations are given, and therefore will not take the trouble to injure or molest them.—*G. C. Whitworth, Kaira.*

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**359. Son's Wives and Parents—Morocco.**—Note 975, Vol. II, in which it is stated that a young father amongst the Panjábí Hindús must never fondle his child before his own parents, reminds me of a somewhat similar custom which I witnessed in North Africa. In the spring of 1872 or 1873, I made with some friends an expedition westwards from Algiers, taking the line of rail to Orán, and diverging from it at several points both in going and in returning. On the return journey, after leaving Mostaganem and joining the railway again at Relizane, we got out at the little road-side station of Oued Rion. We were furnished with letters from the Colonel Commandant at Mostaganem to the Sayyid or Arab Governor, and also to the Captain in charge of a camp of French soldiers and of a number of Arab convicts, who were employed in making a road into this hitherto practically unknown District, which is called the Dára. It has a most singular mountainous configuration, rising abruptly from the valley below, and, like the neighbouring Kabylia, is broken up into serried ranges and deep ravines; only it is Kabylia in miniature. It lies about half way between Mostaganem and Tenés. Our mode of conveyance thither were Government ambulance mules, and we spent the first night in tent in the French camp; but we afterwards enjoyed the Sayyid's hospitality for two days. He was most amiable, and he and his son, a lad of 16, spared no pains to make us comfortable. Both spoke French fairly well, and the father said he was of Turkish descent. The

son invited me to pay a visit to his mother and wife, whom he had married two years previously, and who was a little younger than himself. I was talking to the ladies, the last acting as interpreter, when I heard the door of the court-yard click, on which the young man jumped up and ran out of the room with his face to the door of the appartment as his father entered it. The reason afterwards given me for this strange procedure was, that he must on no account look at his wife in the presence of his father.—*Cosmopolitan.*

**360. Confusion of Titles—Singh—Babu—Pandit.**—Singh is the distinctive title of Chhatrís, and so much is the idea prevalent among the people of Oudh that I knew a District Judge decide a case on the ground that no Bráhman could be a Singh. However, Maháráját Mán Singh, K. C. S. I., was an Oudh Bráhman, though strictly a Bráhman could neither be a Singh nor a Rájá. Bábú in Oudh is properly a younger brother of a Rájá, but the title is assumed by all sorts of people, just as a Bráhman peasant is styled Pandit, or Doctor learned in the law.—*G. Woulfe, Faizábád.*

[Bábú in the Panjáb means any person who can read and write English, whatever his caste or creed.—ED.].

**361. Bujja—Showing the palm of the hand.**—To turn the palm of the open hand towards a person is considered throughout the Panjáb as a bitter insult. This is known as giving *bujjá* (*bujjá denú*). Can anyone explain this custom, and the name applied to it? *Bujjo* in Sindhí means a slap with the open hand. In Panjábí (in addition to the meaning under discussion), the word *bujjá* means a cork or bung, and seems akin to the Bombay-Hindústání *búj*, which has been referred to the Portuguese *buxo* (see Vol. II, note 683). These meanings, however, throw no light on the special use of the word, nor on the significance of the action.—*M. L. Dames.*

**362. Marriage Custom—Dancing-girls—Hindus.**—Among Panjábí Hindús it is incumbent on the bridegroom to include dancing-girls in his procession. A procession without them is, in the eyes of the bride's female relatives, of no avail. If a bridegroom should venture on such a procession, he is assailed with the following couplets, which are held to be very damaging to his dignity:—

*Asán galián húnj gawáián,*
*Te kanjariún múl na áián!*

We cleaned the lanes
And still no dancing-girls came!

or

*Asán wehrá húnj gawáián,*
*Te tamáshá múl na áiá!*

We cleaned up the courtyard,
And still there was no show!—*Chaina Mall.*

**363. Kapol Banias—Bombay—Caste Government—Early Marriages.**—The Kapol Banias form a numerous and influential caste among the Gujrátí Hindús of Bombay, and many of them are men of position and respectability in the native community. The caste has for some time been split into two sections, one of which acknowledges Sir Mangaldás Nathúbhái as its head, and the other Tribháwandás Varjívandás Mádhavdás. A prominent and intelligent member of the latter section, Gokaldás Jagmohandás, a member of the Municipal Corporation of Bombay, has directed his attention to some of the customs and usages from the pernicious effects of which his caste-fellows, in common with the members of other castes, have been for a long time suffering. Foremost among these, the evil of early marriages arrests attention. Gokaldás, who has been at the pains to study the matter, has therefore addressed a letter to the head of his caste, requesting him to convene a meeting of its members at an early date with a view to adopt some remedial measures. Gokaldás urges that the customs and usages relating to early marriage are opposed to the enlightened spirits of the times, and that some reform is most urgently needed. He suggests the nomination by the caste of a committee to consider the steps, the adoption of which might appear most advisable—steps which would define the limit of age below which marriages should be discouraged, and which would conduce to promote the physical well-being of the rising generation among them.

## FOLKLORE.

**364. The Grip of Death—Bombay.**—There is a curious belief amongst the Hindús that when a very aged person in a family recovers from a dangerous illness the demon of death, whose grasp he or she has eluded, does not leave the house till he has taken at least one victim, and that generally a young life. Therefore, whenever any old person with one foot in the grave falls ill, the relatives devoutly wish that he or she may die rather than recover. I know of an instance in which, when an old man recovered from a very dangerous illness, his relatives, instead of rejoicing at the event, felt that a misfortune was overhanging the house, and sure enough, in a few days, the old man's son, a healthy young man, died after a short illness.—*P.*

**365. Omens—Crows, harbingers of death—Bombay.**—When a crow chooses to caw at your window, know that it is announcing the arrival of a departed friend; but if it caw when one of the inmates of the house is ill, it predicts the

arrival, not of a friend, but of the demon of death. I know instances in which women have made vows to feed crows on sweetmeats, should any relative of theirs recover from an illness. If their wishes are fulfilled, they go and place sweet viands on the roofs of their houses for crows to feast on.—*P.*

366. **Omens—Sneezing—Bombay.**—As soon as any one sneezes his or her friends cry out *jivshe*, may you live (long). But no one that is kindly disposed will sneeze just as any one else is on the point of starting on a journey, or is thinking of commencing some good work, or when a bride is being dressed for the wedding, or, in short, when any good thing is being done, or any auspicious event is about to take place, for a sneeze on such occasions will bring ill-luck to those concerned.—*P.*

367. **The Headless Horseman—Mysterious Voice—The Spectral Raja of Bundi.**—The idea, so common in the Central Dúáb, of the Headless Horseman or *Dúnd*, does not appear to be known in Muzaffarnagar. It is a part of the legend that when the Headless Horseman comes at night and calls any one by name, whoever is fool enough to answer him dies in a short time. This idea of the danger of listening to strangers calling at night appears in other forms. For instance, I am told that a Bráhman Pandit in Saháranpur, who carried on the trade of *jyotish* or astrology, not long ago heard a man calling his name at night outside his house. The stranger told him that the Rájá of Búndí had come, and was putting up near the village, and that he wanted the Pandit to consult him about his *janampattar* (horoscope). The Pandit took his astrological books under his arm, and followed his guide to a grove near the village, where he saw lights and the signs of a large camp. In a tent of silk ornamented with pearls, he saw a Rájá sitting splendidly dressed. The Pandit at once perceived that he was a demon (*ráchchhas*). The Rájá produced his horoscope, which to his terror, the Pandit discovered, foretold that the Rájá would live for ever! The Rájá asked him to interpret. The Pandit replied—"Your life will be long, and what more prosperity can you desire than what you enjoy?" The Rájá was pleased, and gave him three gold *mohars* (*ashrafi*). The Pandit objected to take the present, but the Rájá insisted on his receiving it. The Pandit then went home in terror, and did not sleep a wink that night. Next morning he went to the grove and found marks of a camp, but no one knew anything about the Rájá. On his return he looked in his box where he had put the gold *mohars*, but they had disappeared! This spectral Rájá appears often to visit this part of the country. How he comes to be connected with Búndí—a state in Rájpútáná—I cannot discover.—*William Crooke, Muzaffarnagar.*

[For a long investigation of the Headless Horseman and of the mysterious voice that leads to destruction, see *Calcutta Review*, No. CLIII, p. 158, *ff.*—Ed.].

368. **Lucky Children—Abnormal births.**—In Bombay, there is a superstition that persons who are born by feet-presentation are especially lucky. This is obviously based on the presumption that, as the child has happily survived the danger attendant on such abnormal form of birth, it will enjoy similar good fortune in every other circumstance of life. I have failed to find this superstition in other countries. The same idea, however, is to be met with in the widespread legend of the god or hero who is "unborn," inasmuch as he has been brought into the world by aid of the *Sectio Cæsaria*,—*e. g.*, Dionysos, Asklepios, Lychas, Sákya Muní, Rustam, Tristan, Macduff, and Dubrunã Nikititsch. (See Ploss, *Das Weib*, Vol. II, pp. 405, 407: Leipzig, 1885; Grimm, *Deutsche Mythologie*, 4th ed., Vol. I, p. 322: Berlin, 1875).—*E. Tyrrell Leith.*

369. **The Evil-eye in England—Screwing a Squint.**—Jeremiah Kadgewick, a costermonger, was charged in London with committing a violent and unprovoked assault on John Chick, by striking him on the head with an iron rod, used to support a paraffin lamp at his fish-stall. The prosecutor, who appeared with a strip of sticking plaster across his forehead, said that he kept a fruit and vegetable stall a short distance from the one used by the prisoner, and that on the previous evening, shortly before 10 o'clock, having packed up his things on a barrow, he was passing Kadgewick on his way home, when the latter made a blow at him with the iron rod, at the same time alluding to his (prosecutor's) wife, and using an opprobrious epithet concerning her, and remarking that the "whack" was not intended so much for him as for her, and that she deserved it ten times more than he did.

Witnesses having been called to corroborate the prosecutor's statement, the Magistrate commented on the savage and unmanly nature of the assault, and inquired of prisoner what he had to say. Kadgewick replied that, as far as the unmanliness of it went, he thought that it was the prosecutor who was unmanly in not taking steps to prevent his wife being the terror of all who had the misfortune to offend her. It was all owing to Chick's wife having an "evil-eye." There was considerable laughter in court at this, but prisoner maintained a grave demeanour, and nodded his head in the manner of a man quite confident of presently being able to prove his position.

When order was restored, he proceeded :—"I had got as nice a lot of mackerel as ever was sold, and was laying them out on the stall, when she came across and asked me in a ordering sort of a way to take a ticket for a benefit raffle for her father-in-law. I said I had uses for my money without wasting it on others, when she answered—'Very well, you will find then that you can less afford to say 'yes' than 'no,' and then she 'screwed a squint' at my fish and walked off. And I never sold another mackerel for near an hour, and at last when a customer came to the stall they had gone wrong!" As the prisoner uttered these last words, he pointed excitedly to a buxom young woman, smartly dressed, and wearing a hat with an ostrich feather, and on the prosecutor acknowledging her to be his wife, the Magistrate desired her to get into the witness-box. She was by no means an unpleasant-looking female, and on being questioned, she gave a flat denial to all that Kadgewick had sworn to as to her putting a spell on his mackerel by means of her "evil-eye." "Have you an 'evil-eye?'" his worship smilingly inquired. "Do I look as though I had, sir?" said she, with an artless glance towards the bench. "It is nothing but a monstrous and ridiculous excuse on the prisoner's part," the Magistrate remarked, "and he must pay twenty shillings, or go to prison for fourteen days." No doubt the decision was a righteous one, nevertheless the woman's eyes were undoubtedly peculiar; and the case being settled and his worship engaged in a whispered conversation with his clerk, quick as lightning Mrs. Chick "screwed a squint" at Jeremiah Kadgewick, the effect of which was to make him change colour, and to elicit mutterings of indignation from his friends and sympathisers.—*O. C.*

[It is to be observed that in the above and similar tales, the "evil-eye" is a very different thing in England from the *nazar* of India. The former is a deliberately wicked glance, intended to cause evil, whereas the latter is an unfortunate possession causing unintentional evil.—ED.].

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**370. Origin of the Evil-eye—A London legend.**—Mr. Chick was a steadfast believer in his wife's "evil-eye." He looked anything but the sort of man to be influenced by foolish superstition, and was indeed exceptionally wide-awake and shrewd even for his class. He was several years older than his wife, and apparently in easy circumstances. Was there any foundation, I asked him, for what the fish-stall keeper had stated? To which Mr. Chick replied dubiously—and as though, up to this time, he had been unable to make up his mind whether it was a matter to deplore or be proud of—"There is some foundation for it." "Can it be in any way accounted for?" "Well, if it comes to that," he replied, "it is said to have been handed down to her from her grandmother in this way. When the grandmother was a youngish woman, she was parted from her husband, and lived with an aunt who seems to have been a queer sort of old woman herself. I don't know how she got hold of it, but she had a lot of money, and she lived in a big old house, which used to be pointed out to me. Well, though her niece knew her aunt had got money, she never could find out where she kept it. She had a lot of small house-property, and she used to go round on Monday mornings to get the rents; but what became of them was a mystery. She would bring home five or six pounds, and always in silver, and count it out on the table as often before her niece as not, and then she would pop it back in the bag, and that was the last that was seen of it. It was not for want of hunting after it that the niece never found it; but though she kept the sharpest of eyes on the old lady, and searched in every likely corner, it was all no good. The money vanished somehow or other. But one night, a couple of hours after she had been in bed—she slept on top of the house, and her aunt on the first floor—she heard the creaking of an opening door, and on going out on to the landing to see what it was, she looked over the banisters, and saw a figure in white gliding down the stairs. Most women would have been frightened, but she was not wanting in pluck, and she made out at once that it was the old woman in her night-gown. Slipping a black frock over her own night-gown, so as not to be seen, she went softly with her naked feet down-stairs, to the basement, where there was a sort of cellar, that was damp, and ratty, and pitch dark,—the iron grating that used to let the light in being boarded up,—and apparently never used. Well, without any candle or lamp the old woman unlocked the cellar door and went in, shutting it after her, while her niece, listening at the key-hole, heard a chinking sound that meant nothing but money. The very next day her niece set about overhauling the cellar. But she had her trouble for nothing. So she waited till the next Monday night, when the old woman had collected her rents, and sure enough she saw her creeping down to the cellar as she had done the week before, and she listened, and again she heard the chinking.

"When she found out that she could not get at the old lady's hidden money by fair means, she turned her attention to being able to do so by foul. What she wanted was to be able to see in the dark like a cat. Well, whether she went to a witch about it, or what she did, no one knows, but she must have done something, for one night as she was laying awake—she may have been just giving the finishing touches to some charm or other for all I know—she suddenly found out that she could see in the dark. So on the Monday night she put on her black frock; and when

she had bid the old woman good-night, instead of going up to bed she went down to the cellar, and opened the door with her own key, and, all in the pitch dark, she went in and locked it after her, and crouched down in a corner. There was no mistake about her having the power she wanted. Dark as it was, she could see about the cellar in every corner, whichever way she turned her eyes, and so that when she heard her aunt creeping down and opening the door, she shut her eyes and peeped only just out of the corners, lest she might be discovered by their shining. The old lady came without any light, as usual, and the other, keeping stiller than a mouse and watching her, saw her make straight for one particular little square stone in the floor against the wall, which she forced up with a knife. Then she heard her pour the silver money out of her rent-collecting bag into the hole, and after amusing herself with stirring it all up with both her hands for a little while, she put the stone back in its place and went off.

"Four mornings afterwards—so the story goes—the old lady was found dead in her bed, and as she left no will, nor any instructions, it was lucky that her niece knew where to find her savings. 'It is to be hoped,' I remarked, 'that the evil-eye had nothing to do with the old lady's sudden going off.' 'I don't think so, as from all that I have been told those that have an evil-eye can do no harm to close relations, and this one was her aunt."

"But you have not yet told me in what way this wonderful power of vision was handed down, as you say, from the grandmother to the grand-child—to your wife." "Well, No, I didn't tell you about that," replied Mr. Chick, "because the story of the grey cat never went down with me." "What about a grey cat?" "Well, you must know that according to the story, as soon as my wife's grandmother came into her aunt's property, a big grey cat that only had one eye came and quartered itself on her. Nobody knew for certain where it came from, but there seems to be only one opinion about it, and that is, that when the bargain was made about the power to see in the dark, those that were made with thought it might be as well to have the person who got the benefit looked after to prevent her doing anything to shirk the contract. Anyhow, the grey cat could never be got rid of. Poisoning was tried, but without any effect; and once a couple of bricks was tied to its neck, and it was chucked into a canal. But after swimming across, it landed and came in-doors quite dry and comfortable next morning, when the milk was fetched in. Another time they say that the grey cat was hung by the neck, and left hanging all night for dead, and next morning it was buried more than a foot deep. But its mistress had not been long in bed before there came a scratching at the door, which she opened, and in walked the grey cat, quite friendly, and purring against her legs as though nothing had happened. Old age itself did not seem able to kill it, for I've told you it was grey when it made its appearance, and it was still alive thirteen years afterwards when its mistress—my wife's grandmother—died. By that time her only daughter—my wife's mother—had grown to be a woman, and was married, and had given birth to my wife.

"How much money there was found under the stone in the cellar was never known to anybody but herself, but the old woman made it fly, and just before she died there was not more than a couple of hundred pounds remaining of it. But this she left to her grand-daughter, whom she was very fond of, and who then was only a baby—a few months old.

"It was noticed that the grey cat, when the old woman was gone, all of a sudden appeared to take a fancy to the baby, and on the day the old woman was buried, it was found in its cradle sitting on its chest, and nosing it about with its whiskers. The mother shrieked out, thinking that the cat was sucking the baby's breath, as the old women say, and when the animal heard the shriek, it leapt out of the cradle and bolted, and was never seen again; and immediately afterwards it was discovered that when the baby got into a passion it began to squint. And now, if you put this and that together," said Mr. Chick, bringing his interesting narrative to a conclusion, "you'll be able to make as much out of it as ever I have been able to do."

"There is only one thing else I should like to know," I remarked, "and that is, how you came to make up your mind to marry a young woman concerning whom there must have been unpleasant rumours?" "Well," returned Mr. Chick, "you see, two hundred pounds had been put by for her till she got married, and I weighed it up and resolved to chance it."—*O. C.*

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**371. Power of a Witch—London.**—A woman was charged at Lambeth Police-court with fortune telling, and as rarely happens in cases of this kind, she was defended by a barrister, whose services must have cost several pounds. The accused was a poor miserable creature with no means at all, and on inquiry I found that it was her husband who had provided the necessary funds. There would, of course, have been nothing remarkable in this, only for the fact that the two had been long judicially separated, and strong animosity still existed between them. I saw the husband in court, and when, despite able legal assistance, the woman was sentenced to four months' hard labour, he remarked—"Serve her well right; I wish it was as many years."

"Why did you trouble to have her defended, then?" "Why? you would not ask if you knew her. I'm thankful, considering how little love there is between us, that she lets me off as easy as she does. That woman, sir, if she liked could bewitch me to that extent my life would be a misery to me. The snares she could weave would reach me no matter how far I travelled away from her; and very likely I should find myself with some disease or other that no doctor could cure. That's why I now and then make a show of having still some little regard for her."—*O. C.*

372. **Superfœtation, a sign of the end of the World—Bombay.**—A vegetable omen of the destruction of the Universe has been discovered in Bombay in the shape of a lemon, which had a smaller lemon inside. This circumstance, taken in connection with the earthquakes in Kashmír and Bengal, and other "suspicious anomalies," is tremblingly put forward by a native contemporary as a "symptom of a final doom." To prove it the *Shástras* are quoted, wherein the sage Márkandeya tells Yudishthira that "when flower within flower and fruit ensconced in fruit shall grow, O King, will the *Yuga's* end approach."

373. **Cholera—Offerings—Scape-goat.**—To ward off cholera or small-pox, a string is tied round one's neck. The Kurmís also offer small pigs and goats, and the Bhárs, pigs and cloves. If cholera is very bad Bhárs, Malláns, and Kurmís, get a scape-goat or young buffalo—but in either case it must be a female—and as black as possible; they then tie some grain, cloves, and red lead in a yellow cloth on its back and turn it out of the *basti* (village). A *máli* then takes the goat outside the village boundary, and it is not allowed to return.—*E. J. Kitts.*

374. **Omens—Journeys—Houses.**—Meeting any one carrying curds or fish, meeting a Brăhman or a Rájá—these are good omens.

Sneezing, meeting a fox or jackal, an empty *ghará*, a Telí, a one-eyed man—and some add a Dhobí or a Gosámí—these are all bad omens.

It is unlucky to build a house facing due south. —*E. J. Kitts.*

375. **Auspicious and inauspicious days.—**

(1). *Tuesday* and *Wednesday* are lucky for going south, and unlucky for going north; *Thursday* being just the opposite.

(2). *Saturday* and *Monday* are lucky for going west, and unlucky for going east; *Friday* and *Sunday* being just the opposite.

Doms however, are very little troubled by omens or auspicious days, or by belief in witchcraft.

The Kurmís count *Sunday* and *Tuesday* as bad days to begin sowing, while *Tuesday* is a lucky day to begin cutting, and *Wednesday* is a lucky day for eating first-fruits.

Bhárs count *Sunday*, *Tuesday*, and *Thursday*—and some add *Friday*—as being generally lucky days, the other days of the week being unlucky. They believe in odd numbers. Malláns believe in even.—*E. J. Kitts.*

376. **Cure for troubled sleep—Ahmad Khan's lions.**—There is a tomb in Kasur to a saint called Miyán Ahmad Khán *Darvesh*, on which the attendants place a number of white pebbles. These pebbles go by the name of Ahmad Khán's lions (*sher*), and are bought by the devotees of the saint for a few pence each for the purpose of tying round the necks of the children who are troubled in sleep.—*Chaina Mall.*

377. **Cure for chills—Sita's boon—Washermen.**—Washermen assert that they never feel cold from standing in water to wash clothes in the cold weather because Sítá, when held in captivity by Rávana, gave them this boon (*war* or *bar*) for washing her clothes *gratis*.—*Chaina Mall.*

378. **Ordeals—Mitti dalna.**—See Vol. II, note 16.—It is a common practise, in order to recover property in cases of petty household thefts, to require every person concerned to take some fine dry earth in his sheet, and throw it down on a given spot. This is always practised at night, and is called *mitti dálná*. It of course gives the thief an opportunity of putting the stolen article into his sheet, and so restoring it.—*Chaina Mall.*

379. **Evil Spirits—Iron—Fire.**—Among Hindús, a woman after child-birth is defiled for 40 days, during which she cannot touch anything to be eaten by others. She is, during this period, particularly liable to injury by evil spirits, and to keep them off she has to wear an iron ring on her right ankle. This ring must, if possible, be made out of an old horse-shoe. She must also keep a fire burning day and night.—*Chaina Mall.*

380. **Gold—Kites.**— Illiterate Hindús believe that the young of kites do not open their eyes until a golden article is shown them. This accounts for kites carrying off valuables of gold to their nests.—*Chaina Mall.*

381. **Cures — Eye-sight — Kites—The best cure for weak eyes is to apply *surma* mixed with the contents of kites' eggs.—*Chaina Mall.***

382. **Wahhabis in Arabia—War-dance.**—Baqr 'Id was as usual a day of rejoicing among the Muhammadans at Muscat as elsewhere, writes a contemporary's correspondent, and in celebration of the holiday, the Wahhábís kept up their traditions by indulging in a war-dance. It would be difficult to describe the dance, the contortions, the leaping, jumping, the cadence, the song and tom-toms which accompany it; but the Wahhábí dance is an exception to all barbarous dances, their weapons of offence playing a prominent part in the affair. The guns, swords, and daggers were freely flung about, and in one of their gyrations the gun of one of the performers belched its contents into the body of a comrade, killing him on the spot. It may not be amiss to mention how thoroughly barbarous the Wahhábís are. Their very appearance, their sandy-coloured loose gowns, their rugged locks hanging loosely on their shoulders, and their love of possessing and displaying arms instinctively tell the beholder he sees a marauding barbarian, who would be dangerous to meet in a lonely spot unarmed or unprotected. Only a few days ago a thin fillet of silver round a woman's throat excited the cupidity of a Wahhábí she met in the outskirts of the town, who demanded its delivery. Bewildered and alarmed, she attempted a faint resistance, but a cut or two of his dagger soon showed her how futile any attempts at pacification or opposition would prove.

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383. **Wahhabis in Gujarat.**—All that is usually known of the Wahhábís is, that they are an austere fanatical sect, whose chief tenet is war on all those Musalmáns or Káfirs who do not agree with them, with the corollary that they themselves should be accordingly warred upon and exterminated by all peace-loving people. The hatred to the Wahhábís shown by the Muhammadans probably dates back to the time when their leader, the great grandson of Abdu'l-Wahháb himself, threatened the capture of Mecca in 1801; and the dislike shown by the Europeans in India originated in the part played by them in the Mutiny, and in the events leading to the Ambelá Campaign. The history of Wahhabi-ism almost from its foundation, about 1720, to Ambelá in 1863, shows that this distrust of them has not arisen without good grounds; but Wahhábís can and do exist in large numbers in India without being a danger to the State. Wahhabi-ism teaches belief in, and absolute reliance on, one God; a less extensive acknowledgment of mediation; the entire withdrawal of belief in saints; the right of private interpretation of the Qurán; instead of accepting its meaning in no other manner than that in which it was construed by a learned few; the rejection of all vague forms and idle ceremonies engrafted by an unscrupulous priesthood on the original form of the religion; the return to the practice of abstinence from everything bordering on luxury, and the obligation to wage religious war. Leaving out the last tenet, and perhaps the penultimate one as being too puritanical, it is clear that the purest and best form of Muhammadanism possible is Wahhabi-ism. Now it seems that in Gujarát the cultivating classes of the Bohrás have come very largely to be under Wahhábí influence, so much so that customs held most dear by the people—the music on occasions of joy, the celebration of most of these occasions, the dress of their women, the ceremonies performed during marriages,—all these and many others have disappeared, and have been succeeded by a strict attention to all the details of the law in all minutiæ of life. Being peaceful in all their other occupations, these Bohrás have latterly shown a bold disregard to the concealment of their newly-adopted doctrines. And this is the secret of their success; they have left off fighting from religious reasons, and have contented themselves with improving the internal affairs of their religion. It is interesting and instructive to read that their condition has undergone a change—and a change for the better—a change they owe to their conversion. They do not, as Wahhábís, give the same ruinous dinner-parties, do not launch out into extravagant expense at marriages, and deaths, and pregnancies, and anniversaries. Thus, where there were formerly insolvent tenants, there are now affluent landholders. Drinking of spirituous liquors and the fermented palm juice know as toddy, were formerly vices not uncommon among the Sunní Bohrás. They are never heard of now. As it is, the reform has done all it can to remove the people from gross ignorance, the grasp of superstition, and the hold of interest-designing spiritual leaders.

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## LANGUAGE.

384. **English words in common use in Bombay.**—

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| चेजदरा | *chejdará* | ... a chest-of-drawers. |
| रिजमिट | *rijmit* | ... a regiment. |
| किटलि | *kitali* | ... a kettle. |
| पुल | *púl* | ... poles of a carriage. |
| विनिजन | *vinijan* | venetian blinds or shutters. |
| मिनिजन | *minijan* | |
| विनिजर | *vinijar* | |

| | | |
|---|---|---|
| फइटिण | *phaítin* | ... a phaeton. |
| सपोट | *sapót* | ... a support. |
| गिरमिट | *girmit* | ... an agreement. |
| कोपर | *kopar* | ... a cooper. |
| तिजोरी | *tijórí* | ... a treasure chest; a safe. |
| लेसन | *laisan* | ... license. |
| तराइ | *tarái* | ... a tray. |
| छाप | *chháp* | ... a European shop as distinguished from *dukán*, which is a native shop.—*P.* |

385. **A saying of Tulsi Das.**—See Vol. II, note 1041; Vol. III, note 314. Here is a version of the same saying above referred to as now known in Northern India. See Dr. Fallon's *Dictionary of Hindustani* Proverbs, *s. v.*, where it is given along with many other sayings of Tulsí Dás.

*Tulsí áh gharíb kí Hari se sahí na jáe.*
*Marí khál ke phúnk se loha bhasam ho jáe.*

O Tulsí, God even cannot bear the sighs of the poor.
Bellows of leather will turn iron to ashes.—*R. C. Temple.*

386. **Englishman's dinner—Central Provinces.**—The Sambalpur Uriyás are keen to note what they consider points of difference between their own manners and customs and those of their rulers. Themselves unsparing partakers of their own standing dish of boiled rice, they observe with admiration the relatively large number of different ingredients which go to make up an English meal, and apparently calculate the quantity an Englishman eats by multiplying the portion of rice they individually consume by the number of dishes taken before him. At any rate "an Englishman's *kháná*" is used by them to express things various in kind and unlimited in quantity. An anxious cultivator who was busily engaged in fostering a young crop of sugarcane, summed up a long descripton of the elaborate and expensive materials he had to put into the ground, in order to induce it to sprout and take root, by saying—"In fact, we have to give it an Englishman's dinner."

## GEOGRAPHY.

387. **Bamian—Antiquity.**—In No. 3 of the *Izvaistrya* of the Imperial Russian Geographical Society for 1882, there is, on pp. 49-51, a communication by Dr. Yavorski regarding the Bámián Valley, which he has since incorporated into Chapter VII, Vol. I, of his book entitled *The Journey of the Russian Mission to Kabul* in 1878-79.

The Bámián Valley is full of interest because within a small proportion of its area are crowded some remarkable relics of antiquity. These relics relate to the time in which the culture of the Buddhist religion flourished in Afghánistán. Dr. Yavorski has minutely described these ancient memorials, especially the Bámián Colossi, as also the valley itself, in a geographical and historical sense. But the so-called Bámián idols afford the greatest interest.

Almost in the centre of the famous valley, which lies in the very heart of the Hindú Kúsh mountain system, and on the northern slopes of the snowy Koh-i-Bábá Range, two colossal statues hang suspended over a vertical declivity. They are hewn out of the rock, in the form of a haut-relief, of which three faces (the two sides and the front) are free, whilst the back remains fastened to the rock. The larger of the two Colossi inclines in a direction bearing west and east, and measures 150 feet in height, the smaller one being 120 feet high. Both of them have been hewn out of niches in the rock. The sides of these niches and also the exposed parts of the statues, are covered with stucco work. The statues have become greatly mutilated, the face of each being battered, and the arms broken off at the elbow, whilst the feet of the larger of the two have also become much disfigured. On the arches of the niches, which contain the statue, frescoes of groups of men and women are still to be seen in a good state of preservation. Over some of these frescoes some sort of halo of glory has been depicted. The female figures have a very soft expression of countenance, and the hair of the head is combed and coiled in a bunch over the nape of the neck.

All about these statues there are numerous caves hewn out of the same formation. These caves lie one above another, there being in some cases as many as five and six rows. Between the feet of the statues is the entrance to a cave of vast proportions. All the caves are quadrilateral with cupola-shaped ceilings, and along the cornices are still to be noticed traces of a not very pleasing frieze. As a rule, one row of caves communicates with those above and below it. At the back of the heads of the statues galleries have been sunk, which are approached by steps hewn out of the rock. The staircase, which leads to the head of the larger of the two Colossi, is now in complete ruins, but the one leading to the head of the smaller statue can still be made use of. Dr. Yavorski succeeded in going to the top of it, and he mentions that he is the first European who has ever done so.

The natives regard these statues as the representation of a royal pair who lived in very ancient times. They call the larger of the two Colossi King Silsál, and the other *Sháh Mámá*. Both, however, have the same type of face, and the small statue does not in the least call to mind a woman. Besides these two several small figures have been hewn out of the rock on all sides. One of these is in a good state of preservation, but the other niches are now either empty, or else contain shapeless portions of what were once figures of the same delineation.

After describing these statues Dr. Yavorski goes on to speak of the Bámián Valley generally. It consists of a narrow strip of fertile soil which stretches along the course of the Bámián River for a distance of 13⅓ miles. The valley, which is shut in on the south and north by a low mountain barrier, now contains no town of any kind; for the ancient Bámián, which was so famous in the flourishing Buddhistic epoch, is now a heap of ruins. Scattered over various parts of the valley, however, are original villages encircled by square walls of beaten clay. These villages are peopled by Hazára-Tájiks, for the Afgháns here comprise the purely foreign portion of the population. At the eastern extremity of the Bámián Valley lie the ruins of the so-called city of Zohhák.

The entire valley is very well cultivated, the soil consisting for the most part of various clays, in which are sown gramineous plants of the following kinds: wheat, barley, oats, and lucerne grass. In some patches, too, a quantity of peas and beans are raised. There are now only a few specimens of the original forest trees of the valley, the modern growth being confined to poplar, willow, and wild apple. The great elevation of the Bámián Valley, more than 8,000 feet according to Burnes, precludes the possibility of growing the more delicate kinds of trees. Of domestic animals there are the horse, ox, and sheep. The streams of the valley contain trout.

Bámián, which is a very important point on the route between Turkistán and India, is as ancient an inhabited place as Kábul, Balkh, Babylon, and other cities. Indeed, the name Bámián is mentioned in the *Zend-Avestá*. Of its existence in the first century *B. C.*, Chinese chroniclers speak when they write of Ban-Hu. But it was only in the seventh century *A. D.* that the famous Chinese pilgrim Hiuen Tsiang writes in greater or less detail concerning the city of Bámián. At that period it was the capital of an independent sovereignty whereat Buddhism flourished, and in the valley around there were several scores of monasteries and many thousands of Buddhist monks.

About a century afterwards Bámián was conquered by the Arabs, and with the aid of fire and sword Muhammadanism was there implanted. From that period it became the tributary of the Khalífa of Baghdad, and up to the thirteenth century *A. D.* it flourished and enjoyed great influence over the adjoining country. Arab writers of the ninth, tenth, eleventh, and twelfth centuries speak of it as a flourishing city. In 1221 *A. D.* Bámián was destroyed by Chingiz Khán, and has never since risen from its ruins.

The first European who visited the place was Moorcroft, and he went there in 1824. He was followed by Stirling in 1828, and in 1832 by the Transylvanian Honigberger. In the same year the Bámián Valley was visited in turn by the famous Burnes, on his way to Bukhárá, and by Masson, who took part in Háji Khán's expedition. In 1840-41 English troops visited the valley. From the latter period up to the year 1878 not a single European went to Bámián, and the members of the Russian Mission to Afghánistán who then passed through it were probably the first Russians who have ever seen its ancient relics.

[It is not quite correct to say that the name Bámián is mentioned in the *Zend-Avestá*. In the Tir Yasht IV, there is an allusion to the mountain *Hvanvant*, which has been conjectured to be identical with Bámián.—ED.].

## HISTORY.

**388. Ranjit Singh's capture of Kangra.**—Ranjít Singh had now time to turn his attention to his affairs with Rájá Sansár Chand, and he directed his gigantic army against Kángra to relieve its chieftain of the presence of Rájá Gorakh's army of invasion. Amín Singh, the General in command of Rájá Gorakh's army, sent emissaries, and begged that Ranjít Singh would hold aloof from hostilities, as Sansár Chand had proved perfidious, and could not be depended on. The Maháráját, however, dismissed the embassy and proceeded. But Ranjít Singh had a game of his own to play, and when he arrived without the walls of Kángrá, he demanded permission to garrison it, alleging that with it as a base of operations he could act with vigour against the foe. Sansár Chand wished the foe dispersed first, and then promised its rendition. Ranjít Singh was warned by his chief to beware of treachery, and pretending to suspect it, he had Inrodh and other sons of Sansár Chand arrested. The astonished and terrified Sansár Chand ordered the garrison by a letter delivered to Sardár Fateh Singh Ahluwáliá and Jodh Singh Ramgarhiá to open its gate to the army of Lahore to the great joy of Ranjít Singh, who found an impregnable fort in his possession without suffering any loss. But the army of Rájá Gorakh was in the way, and Ranjít Singh caused the Hill Rájás to create a diversion with an army of 25,000 men, while he covered his own movements with a force of 12,000 horse and 10,000 foot; and cresting the hills skirting the Ganesh Valley in which the enemy lay at a distance of only half a mile from the force, he entered it in great splendour. Some

200 men occupied a palace at Purbian, and these were after some little difficulty dislodged. But Amír Singh was a skilful General, and a large division came down on the Hill Rájás unexpectedly, and some fierce skirmishing ensued till, finally, the armies stood face to face at Dorá. Ranjít Singh sent one of his best-trained divisions to assist the beaten Hill Rájás, many of whom had fallen and all dispirited, and after a fight of some duration and great severity Gorakh's army retreated.—*W. A. Campbell.*

389. **Conquest of Kangra by Ranjit Singh—Retreat of the Omkhas.**—Ranjít Singh now sent Azizu'ddín to promise Amír Singh a safe retreat if he would withdraw his force from the territories of his ally, threatening to visit him personally with severity in case of refusal. Amír Singh, however, declined to take any action without the express order of Rájá Gorakh, and left the Mahárájá at liberty to deal with him as he would. Ranjít Singh at once moved a large force with four guns against the fortified position of the Gurkhás, and after a bravely-contested struggle, Amír Singh, who had been deserted by such Hill Rájás as were his allies, agreed to capitulate if he were permitted to withdraw in safety, and were provided with camels and 500 coolies for transport. Ranjít Singh requisitioned the Hill Rájás for the coolies, and glad to get rid of his formidable opponent, sent them off with all despatch. Fateh Singh Ahluwáliá and Himmat Singh were sent to escort him under a safe conduct. Amír Singh sought protection with the Rájás of Mandi and Khaloria, but his baggage had not got more than 10 miles from Kángrá when, at Pathas, a hill tribe fell on it and captured it. Amír Singh reported this to Ranjít Singh, who commanded the chief about the vicinity to recover the property, and to make up in cash for what they could not restore. A treaty was then concluded at Bahshahr, by which the mountain territory west of the Satluj was consigned to Ranjít Singh, the eastern country being secured to Rájá Gorakh. Loath as he was to leave the unruly country he had just secured, Ranjít Singh was obliged to hasten away, the climate being unsuitable for him. He accordingly departed, leaving Bahár Singh Mán in command of Kángrá. On his return, three days' march from Amritsar, he dispossessed the widow of Bhagel Singh of Haryáná, and entered Amritsar in triumph, visiting the illuminations on an elephant. Next day he gave audience to the ambassadors of the hill chiefs about Kángrá, and proceeded to Lahore, where he was received with great demonstrations. Here he received the ambassadors of Rájás Sahib Singh and Lál Singh of Patíalá, who came on missions of peace. Díwán Mohkam Chand was ordered to march into the Kángrá District and manage affairs.—*W. A. Campbell.*

## ANTIQUITIES.

390. **Narasapalaiyam Caves—Madras.**—Mr. Rea, First Assistant Archæological Survey, writes:—"I have the honour of reporting to Government an important archæological discovery I have made at Narasapalaiyam, near Mamandur, in the North Arcot District, and on the border of the Kanchipuram *ta'lúqa*, *viz.*, some ancient rock-cut excavations. These are mentioned in the *District Manual*, page 203; and again by Mr. Sewell, in his *Lists*, Vol. I, page 166. The notices given, however, suppose the caves to be of Jain origin, and probably the ancient residence of monks. This is evidently erroneous. I visited the place and saw at once, from the architecture and inscriptions, that they were more important than had been supposed. They are identical in style with some of the plainer caves at Mahábálipuram. These latter have been, with the exception of the Amarávatí *stúpa*, usually considered the most ancient works in Southern India; but these others are most assuredly of a similar date. Not only do the architecture and method of cutting the rock correspond, but the letters employed in the inscriptions are the same as the Pallava Grantha characters used at Mahábálipuram. The caves here are four in number, and are on the east face of a hill close to Narasapalaiyam. The oldest is on the north of the group; it is complete, with one row of massive piers, having lotus flower ornaments carved on them; and one shrine. On the left side of this cave is an inscription in Pallava Grantha letters of probably the eighth century *A. D.* This is much defaced. There is also a short inscription in one line. No. 2 cave, some distance to the south, is more advanced in style; it has two rows of piers, three shrines, and figures sculptured on the front wall of them: these sculptures represent two *yogis*, two *dvárpálas*, and two other figures, not heroes as supposed. The figures have the same pose as the single figure panels at the Seven Pagodas. There are two Chola Tamil inscriptions in this cave, in letters of the eleventh century *A. D.*, recording a grant; they are later than the cave itself. No. 3 cave, about a quarter of a mile still further south, is large with many shrines, and is unfinished. No. 4 cave, a short distance south from the latter, is the least complete of the group, has two piers, and been intended for three shrines. It is here that the method of cutting the rock is most distinctly seen,—*i. e.*, by squares cut on the surface; it is exactly similar to what appears at the Seven Pagodas. There are the remains of two comparatively modern structural buildings with a Vijayanagar and Telugu inscriptions on the summit of the hill. The excavations have been completely surveyed, and impressions of the inscriptions taken.

## SONGS AND CATCHES.

391. **Nursery Rhyme.**—

*Rám Rám shamsher pakar lí :*
*Krishn katáriá bándh liá :*
*Dayyá dharm ki dhál baná lí :*
*Jam ká dwárá jít liá.*

Take hold of Rám for a second :
Fasten on Krishn as a dagger :
Make grace and faith thy shield :
And conquer the gates of Hell.
—*W. J. D'Gruyther.*

392. **The Jatni and the Khatrani.**—The following is a well-known song from the Amritsar District. A Jat's wife and a Khatrí's wife are supposed to have a quarrel, during which they each expose the merits and demerits of their respective castes.

KHATRÁNÍ.

(1). *Jatní nún Khatráni ákhe, "andar war ke lariye.*
*Motí jehí áb hai sáde : záhir múl na kariye.*
*Patánwále haule bolan, dhum ghatan be-pate :*
*Asin Khatrí seth sadáiye, Jat hon kupatí."*

JATNÍ.

(2). *"Sun, bhairí," ye Jatní akhe, "ugar ugar lariye.*
*Márí ját asádí náhín, bag bag andar wariye.*
*Jat bowan, te Jat hí wáhan, Jat hí karan kumáí :*
*Sum Khatrí hatí de vichh saudá karan khotáí."*

KHATRÁNÍ.

(3). *"Merá Khatrí názuk jihá dún phulke oh raje :*
*Terá Jat palit harámí pái chiná chabe.*
*Chiná chabe te dakáre vichh kachahrí buke :*
*Jadon dandehálá mangan vichh gahúre luke."*

JATNÍ.

(4). *"Pind Jatán de nál suháwan, Jat suháwan pindán.*
*Khatrí chorí khúwán utton khol le áwan tindán.*
*Khatrián de dál chupátí, sáde gosht botí :*
*Jatán dí khairat khándí sárí khalqat rotí."*

KHATRÁNÍ.

(5). *"Sáde ghar waltohí kharide, tere kálí kuní.*
*Main Khatreti sáhibzádí, tú Jattí sir munní.*
*Sáde kolon qaraz le áwen be-páwan nún dáne.*
*Qadr asádí, bemakhh Jatní, or lagan tán jáne."*

JATNÍ.

(6). *Khatrí terá ghat toldá saudá sáde palle.*
*Hatí utte nit sipáhí us nún máran khalle.*
*Khatrián dí niat khotí, kuchh kháwan na piwan.*
*Kál pain nún tone karde : phit unhán dá jiwan !"*

KHATRÁNÍ.

(7). *"Lor pave lakh wárí tainún, hatí utte ávín :*
*Lon, tel, te haldí, mirchán, nit udhár le ávín.*
*Sádí hatí kamí na káe, thará hai Sheoji-wálá.*
*Merá khatrí gorá sohaná, terá Jat mukálá."*

JATNÍ.

(8). *"Dhárán de vichh wáhar nikale Jat muháre dise :*
*Bhuchar jihá, Khatrí terá dhotí sítke nase.*
*Jat gal te pehrá dende kúr na bolan rái.*
*Khatrián ne jhút likhke apní pat ganwái."*

KHATRÁNÍ.

(1). Said a Khatráni to a Jatní : "Let us have it out in the house.
My beauty is as a pearl's, and must not be shown about.
The gentleman speaks softly, the boor bellows.
We Khatrís are called gentle ; you Jats are not gentle folk."

JATNÍ.

(2). "Listen, you wretch," said the Jatní : "Let us have it out in the open.
Ours is no outcaste race that we should hide ourselves at home.
It is the Jat that sows and ploughs and earns :
Whilst the stingy Khatrí deals falsely in his shop."

KHATRÁNÍ.

(3). "My gently-nurtured husband is satisfied with a couple of cakes.
Thy husband, unclean and bastard, chews four ounces of millet.
He chews millet and belches and bellows at Court ;
And when the tax-gatherer comes he hides him in a hut."

JATNÍ.

(4). "The Jat honours the village, and the village the Jat.
The Khatrí would steal the very cups from off the well (wheel).
The Khatrí lives on pulse and bread ; we on flesh and bones ;
Through the mercy of the Jat the whole world gets its bread."

KHATRÁNÍ.

(5). "The brass pot is in our house, in yours there is only a black earthen pot.
I, the Khatráni, am a lady; you, the Jatní, are a shameless wench.
You helpless people get grain from us to sow.
O ungrateful Jatní, you know our value when the hard time comes."

JATNÍ.

(6). "Your husband puts short weight into my sheet.
The official has ever to beat him with shoes at his shop.
The Khatrí's nature is bad; he will neither eat nor drink.
He works charms to create famine; a curse on his life!"

KHATRÁNÍ.

(7). "You are a thousand times in need and come to the shop:
Taking always salt and oil, turmeric and pepper on credit.
Our shop is never at fault, like the palace of Síva.
My husband is handsome and fair; your Jat is black-faced."

JATNÍ.

(8). "My husband is to be seen turning out when the robber comes:
Your fat one chucks aside his *dhotí* and bolts.
The Jat sticks to his word and tells no lies.
The Khatrí by keeping false accounts, loses his honour."

COMMENTARY.

This is a passage of a run between the wives of a peasant and a village shop-keeper, and well shows the strong and weak points of both classes and all their various habits. (1). The Khatrí's wife, as a high-caste Hindú, cannot be so shameless as to quarrel in public. She prides herself on her lady-like habits, and compares them with the Jatni's rough ones. To which (2) the Jat's wife replies, that having nothing to be ashamed of, she does not fear the open air. She then says that it is the Jat that earns an honest livelihood by fair toil, while the Khatrí makes a dishonest living by unfair trade. (3). The Khatrí's wife retorts by a reference to the polished manners of her caste, and to the unworthy ways of the Jat, and also to his habits of resisting and evading taxation, which the Khatrí always pays. (4). The reply is, that after all it is the Jat that really belongs to the village, and that it is to his labours that food is really due, and the Khatrís are taunted with being such thieves as to be capable of stealing the invaluable cups from off the Persian wheel of the village well, though these are valueless for sale. (5). It is, however, pointed out that, were it not for the stores and hoards of the careful Khatrí, the improvident Jat would not have the wherewithal to sow his fields. (6). The Jatní then complains (and very rightly) that she cannot get fair weight for her money, and that the Khatrí's nature is so crooked that he will hoard by starving himself rather than not at all; and what is unendurable, works charms to procure a bad season, so that his grain-stores may pay the better—(see Vol. II, note 31). (7). This is answered (and rightly) by the taunt that the Jat never will pay up, and an unpleasant comparsion is drawn between the personal appearance of the two castes. (8). The cowardly nature of the Khatrí is now brought to the front, and the courage—and the honour that comes of courage in the Jat—extolled.

The palace of Siva means an inexhaustible store.—*Chaina Mall.*

[To be continued.—ED.].

## PROVERBS.

393. **Sayings about Wealth—Oudh.—**

(2). *Ke dhan hoe nadí ke kache;*
*Ke dhan hoe gáú ke bache;*
*Ke dhan hoe paráe páe;*
*Ke dhan hoe sapút ke jáe.*
Wealth comes from river-side fields;
Wealth comes from the offspring of cows;
Wealth comes from another's (gifts);
But the birth of a dutiful son gives equal wealth.

(1). *Gáo dhan, ganj dhan, manjhá dhan aur ratan dhan kán:*
*Jab áve santokh dhan, sab dhan dhur samán.*
Wealth in cattle, in treasure, in lands, in jewels, and mines!
Is as dust and ashes when wealth in contentment comes.—*Kakku Mall, Faizábad.*

394. **Punning riddles—Hindi.**—Natives of all sorts are inordinately fond of these.

(1). *Musáfir piyásá kyún?*
*Gadhá udásá kyún?*
Why is the traveller thirsty?
Why is the ass sad?

ANSWER.—*Lotá nahín;* (1) he had no ewer; (2) he has not had a roll.

(2). *Khichrí kyún na pakáí ?*
*Kabútar kyún na uráe ?*
Why was the *khichrí* not cooked ?
Why were the pigeons not frightened away ?

ANSWER.—*Chharrí na thá;* (1) it (the rice for the *khichrí*) was not husked; (2) there was no stick.

(3). *Anár kyún dárá ?*
*Wazír kyún badárá ?*
Why was the pomegranate thrown away ?
Why was the minister dismissed ?

ANSWER.—*Dáná na thá;* (1) it had no seeds; (2) he was not wise.

(4). *Postí kyún royá ?*
*Chaukídár kyún soyá ?*
Why did the opium-eater weep ?
Why did the watchman fall asleep ?

ANSWER.—*Amal nahín thá;* (1) because he was not drunk; (2) because of bad management.

(5). *Sálan kyún na kháyá ?*
*Dom kyún na gáyá ?*
Why did he not eat the meat ?
Why did the singer not sing ?

ANSWER.—*Gallá na thá;* (1) it was not cooked; (2) he had no throat (voice).

(6.) *Dahí kyún na jamá ?*
*Naukar kyún na rakhá ?*
Why did not the curds set ?
Why was his service not accepted ?

ANSWER.—*Zámin na thá;* (1) there was no sour milk; (2) he could not give security.

(7). *Darbár kyún na gae ?*
*Zamín par kyún baithe ?*
Why did you not go to court ?
Why did you sit on the ground ?

ANSWER.—*Chaukí na thí;* (1) I had no seat there; (2) I had no chair.—*Chaina Mall.*

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**395. Persian Proverbs.—**

(1). *Al khamoshí nim razá.*
Silence is half consent.

(2). *Az dídá dúr, az dil dúr.*
Out of sight, out of mind.

(3). *Sag-i-hazúrí beh az birádar-i-dúrí.*
A dog at hand is better than a brother abroad.

(4). *Az 'itidal keh meh migardad.*
Little by little small becomes great.

(5). *Daulat-i-jávíd yáft har ki niko nám ast.*
Who hath a good name hath eternal wealth.

(6). *Sag básh, birádar-i-khurd ma básh.*
Be a dog, but not a younger brother.—*Aya Singh.*

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**396. Parallel Proverbs — Persian — Marathi.**—Here are Persian sayings which are parallel to that given in Vol. II, note 1033 :—

Persian :—*Khud rá fazíhat : dígarán rá nasíhat.*
In scrapes himself, he preaches to others.
*Wáizán kín jalwá bar makráb-i-mimbar mí-kunand,*
*Chún ba khalwat mí-rawand, án kár-i-dígar mí-kunand.*
Preachers who shine in the pulpit,
Act otherwise in the closet.—*S. Manuel.*

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**397. Fil shinas—Lal Bujhakkar—Another version.**—See Vol. II, note 1031. *Fíl sinás* in the above note is wrong, and it should be *Fíl-shinás.* Here is an equally comic version of the story attached to the expression, which, like Lál Bujhakkar, means "wiseacre." The pedagogue of a village, where an elephant was an uncommon sight, was once in his early days called upon by the astonished villagers to come and note an elephant that chanced to pass. He came and saw, and on returning home, noted in his diary the unusual event. It so happened that on the same day guavas (*amrúd*) were also just introduced into the village and the next entry related to them. Many years after, when a newer and a wiser generation had sprung up, there came another elephant, and our friend, as the oldest, was again consulted. He had, however, forgotten what the name of the animal was, and referred to his diary, to the place where the memorable event had previously been recorded, and muddling up the entries, duly pronounced the beast to be either a *fíl* or an *amrúd*, to the great amusement of the villagers, who ever afterwards called him *Fíl-shinás*, or great Judge of elephants.—*S. Manuel.*

[This story is clearly an invention of the *literati*, as *fíl* is not a name by which the ordinary villager would know the elephant. —ED.].

# FOLKLORE FROM DIFFICULT SOURCES.

## SLEEMAN'S RAMBLES & RECOLLECTIONS.

**398. Oaths—Pipal leaves.**—Vol. II, p. 111. In the very rudest state of society, among the woods and hills of India, the people have some deity whose power they dread, and whose name they invoke, when much is supposed to depend upon the truth of what one man is about to declare. The *pípal* tree (*Ficus Indica*) is everywhere sacred to the gods, who are supposed to delight to sit among its leaves, and listen to the music of their rustling. The deponent takes one of the leaves in his hand, and invokes the god, who sits above him, to crush him, or those dear to him, as he crushes the leaf in his hand, if he speaks anything but the truth; he then plucks and crushes the leaf, and states what he has to say.

**399. Oaths—Aborigines—Sylvan deities—The cotton tree**—Vol. II, p. 112. The large cotton tree (*sembal*) is, among the wild tribes of India, the favourite seat of gods still more terrible than those of the *pípal*, because their superintendence is confined exclusively to the neighbourhood; and having their attentions less occupied, they can venture to make a more minute scrutiny into the conduct of the people immediately around them. The *pípal* is occupied by one or other of the Hindú triad,—the gods of creation, preservation, and destruction,—who have the affairs of the universe to look after; but the cotton and other trees are occupied by some minor deities, who are vested with a local superintendence over the affairs of a district, or perhaps of a single village. These are always in the view of people, and every man knows that he is every moment liable to be taken to their Court, and to be made to invoke their vengeance upon himself, or those dear to him, if he has told a falsehood in what he has stated, or tells one in what he is about to state. Men so situated adhere habitually, and I may say religiously, to the truth; and I have had before me hundreds of cases in which a man's property, liberty, or life has depended upon his telling a lie, and he has refused to tell it to save either—as a native friend told me, "they had not learned the value of a lie," or rather they had not learned with how much impunity a lie could be told in the tribunals of civilised society. In their own tribunals, under the *pípal* or cotton tree, imagination commonly did what the deities, who were supposed to preside, had the credit of doing. If the deponent told a lie, he believed that the deity who sat on the sylvan throne above him and searched the heart of man, must know it; and from that moment he knew no rest. He was always in dread of his vengeance: if any accident happened to him, or to those dear to him, it was attributed to this offended deity; and if no accident happened, some evil was brought about by his own disordered imagination.

**400. Agricultural Aphorism—Rain.**—Vol. II, p. 200. The natives have a couplet, which, like all good couplets on rural subjects, is attributed to Sahdeva, one of the five demi-god brothers of the *Mahábhárata*, to this effect:—"If it does not thunder on such a night, you, father, must go to Málwá and I to Gujrát," meaning the rains will fail us here, and we must go to those quarters where they never fail.

[This saying is a universal one with variations in the names of the places.—ED.].

**401. Europeans an incarnation of Siva.**—Vol. II, p. 241. A very learned Hindú once told me in Central India that the oracle of Mahádeo had been consulted at three of the greatest temples of the god—*viz.*, in the Deccan, in Rájpútáná, and I think in Bengal—as to the result of the government of India by Europeans, who seem determined to fill all the high offices of administration with their own countrymen, to the exclusion of the people of the country. A day was appointed for the answer; and when the priest came to receive it they found Mahádeo (Síva) himself, with a European complexion and dressed in European clothes! He told them that their European government was in reality nothing more than a multiplied incarnation of himself; and that he had come among them in this shape to prevent their cutting each other's throats as they had been doing for some centuries past; that these, his incarnations, appeared to have no religion themselves in order that they might be the more impartial arbitrators between the people of so many different creeds and sects, who now inhabited the country; that they must be aware that they never had before been so impartially governed, and that they must continue to obey these their governors without attempting to pry further into futurity or the will of their gods.

**402. Nizamu'ddin Aulia—Legends—Dastu'l-ghaib—Thags.** Vol. II, p. 249.—Nizámu'ddín Auliá, the Great Saint of Dehlí, is supposed to have driven from that place in a panic in one night a large army of Mughals in 1303, who had laid close siege to it, while the Emperor Aláu'ddín Khiljí was shut up within its walls, without troops to defend himself, his armies being engaged in Southern India. He was supposed to have the *dastu'l-ghaib*, or supernatural purse, as his private expenditure is said to have been more lavish even than that of the Emperor Tughlaq Sháh himself, while he had no ostensible source of income whatever. The Emperor was either jealous of his influence and display, or suspected him of dark crimes, and threatened to humble him when he returned to Dehlí. As he approached the city, the friends of the Saint, knowing the resolute spirit of the Emperor, urged him to quit the capital, as the Emperor had been often heard to say—"Let me but reach Dehlí and this proud priest shall be humbled!" The only reply that the Saint would ever deign to give, from the time the Imperial army left Bengal, till it was within one stage of the capital, was *Dehlí dúrast:*" "Dehlí is still far off!" This is how it became a proverb all over the east, equivalent to our "there is many a slip between the cup and the lip." And it is pos-

sible that his numerous wandering disciples may in reality have been murderers and robbers, and that he may have procured through them the assassination of the Emperor before he reached Dehlí.

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The Muhammadan *thags* of India certainly looked upon him as one of the great founders of their system, and used to make pilgrimages to his tomb as such; and as he came originally from Persia, and is considered by his greatest admirers to have been in his youth a robber, it is not altogether impossible that he may have been originally one of the assassins or disciples of the "Old Man of the Mountains," (see Jule's *Marco Polo*, Vol. I, p. 132 *ff.*), and that he may have set up the system of *thaggí* in India, and derived a great portion of his income from it.

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**403. Iron Pillar—Qutab Minar—Legend.**—Vol. II, p. 256. It is said that this metal pillar near the Qutab Mínár at Dehlí was put down through the earth, so as to rest upon the very head of the snake (Seshnág) that supports the world; and that the sovereign who made it, and fixed it on so firm a basis, was told by his spiritual advisers that his dynasty should last as long as the pillar remained where it was. Anxious to see that the pillar was really where the priests supposed it to be, and that his posterity might be quite sure of their position, Prithiví Ráj had it taken up, and he found the blood and some of the flesh of the snake's head adhering to the bottom. By this means, however, the charm was broken, and the priests told him that he had destroyed all the hopes of his house by his want of faith in their assurances. I have never met a Hindú that doubted either that the pillar was really upon this snake's head, or that the king lost his crown by want of faith in the assurance of his priests! They all believe that the pillar is still stuck in the head of the great snake, and that no human efforts of the present day could remove it.

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**404. The Iron Pillar—Qutab Minar—Legend of Prithivi Raj.**—Vol. II, p. 257. I asked an old Hindú officer of my guard, who had gone with me to see the metal pillar at the Qutab Mínár, what he thought of the story of the pillar?

"What the people relate," said he, "about this *khillt* (pillar) having been stuck into the head of the snake that supports the world, is nothing more than a simple historical fact known to everybody. When the Rájá Prithiví Ráj had got the pillar fast into the head of the snake, he was told by his chief priest that his dynasty must now reign over Hindústán for ever. 'But,' said the Rájá, 'as all seems to depend upon the pillar being on the head of the snake, we had better see that it is so with our own eyes.' He ordered it to be taken up; the priests tried to persuade him, but all in vain. Up it was taken—the flesh and the blood of the snake were found upon it—the pillar was replaced; but a voice was heard, saying—'Thy want of faith hath destroyed thee: thy reign must soon end, and with it that of thy race.'"

I asked the old soldier from whence the voice came. He said, this was a point that had not, he believed, been quite settled.

Some thought it was from the serpent himself below the earth; others, that it came from the high-priest, or some of his followers! "Wherever it came from," said the old man, "there is no doubt that God decreed the Rájá's fall for his want of faith; and fall he did soon after."

All our followers concurred in this opinion, and the old man seemed quite delighted that he had had an opportunity of delivering his sentiments upon so great a question before so respectable an audience.

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**405. Removing a Muhammadan tombstone fatal to Europeans.**—Vol. II, p. 261. A very pretty marble tomb covers the remains of Imám Mashhadí, the religious guide of the Emperor Akbar, and a magnificent tomb of freestone covers those of one of his four foster-brothers. This was long occupied as a dwelling-house by Mr. Blake, of the Bengal Civil Service, who was afterwards murdered at Jaipur. To make room for his dining tables, he removed the marble slab, which covered the remains of the dead, from the centre of the building, against the urgent remonstrance of the people, and threw it carelessly on one side against the wall. The people appealed in vain, it is said, to Mr. Fraser, the Governor-General's representative, who was soon after assassinated; and a good many attributed the death of both to this outrage upon the remains of the dead foster-brother of Akbar.

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**406. A modern Muhammadan Ghost story.**—Vol. II, p. 287. When Rájá Jívan Rám, the painter, returned to Merath from Dehlí, he received a visit from one of the Emperor Bahádur Sháh's sons or nephews, who wanted to see the place. His tents were pitched upon a plain not far from the British theatre: he arrived in the evening, and there happened to be a play that night. Several times during the night he got a message from the prince to say that the ground near his tents were haunted by all manner of devils. The Rájá sent to assure him that this could not possibly be the case. At last a man came about midnight, to say that the prince could stand it no longer, and had given orders to prepare for his immediate return to Dehlí; for the devils were increasing so rapidly that they must all be inevitably devoured before daybreak if they remained. The Rájá now went to the prince's camp, where he found him and his followers in a state of utter consternation, looking towards the theatre. The last carriages were leaving the theatre and going across the plain, and these silly people had taken them all for devils!

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**407. Miracles of Muhammad.**—Vol. II, p. 308. "When our holy prophet," said the Nawáb 'Aláu'ddín of Murád-bád to me (placing the points of the four fingers of his right hand on the table), "placed his blessed hand thus on the ground, and caused four streams to gush out from the dry plain, and supply with fresh water the whole army which was perishing with thirst; and when out of only five small dates he afterwards feasted all this immense army till they could eat no more, he surely did more to convince his followers of his divine mission than he could have done by any discourse about the planets and the milkyway."

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Bombay Civil Service;

AND

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# Panjab Notes & Queries,

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## RELIGION.

**408. Unavoidable sacrilege—Apologizing to the Saint.**—If the story be true, an Arab seaman, 'Abdu'llah bin Ahmad by name, lived without either food or water for eighteen days, and drifted upwards of 500 miles in an empty tank before striking the coast of Kachh. A large *baglá*, the Jábra, owned in Bombay, foundered on the 9th June 1886, off Rás-al-Had while on the voyage to Muscat. The crew numbered sixty souls, and there were forty passengers on board, seven of whom managed to climb into an empty water tank that had been washed off the deck, as the *baglá* sank amid the "whistling of the wind and the apparition of men and spirits in the sea." Here in this tank the seven men lived for ten days without either food or water; but after the tenth day one person died daily, the body being daily flung overboard. The tank drifted on steadily towards the coast of Kachh at the rate of about 28 miles a day—a rate apparently not considered impossible. The sixth man died while within sight of land, and the seventh managed to crawl ashore at Jakáo in Kachh. He saw a Pír's (a saint's) place with a flag, but it was deserted. "And as I was," he says, "quite naked, I apologized to the Pír, and appropriated his flag to cover my loins."

**409. Human Sacrifice—Travancore.**—Particulars are to hand of an extraordinary murder from Anjennand in Travancore. The scene is in a small district lying near the Pandi, composed of a few villages, over which the Travancore Government has appointed a manager. The inhabitants are chiefly a wild tribe speaking Tamil. Some three months back the manager reported to the district Magistrate, Cardamom Hills, that three murders had been committed, whereupon the police were ordered to the place to make inquiries. Accordingly Mr. Fernandez, the station officer, and four constables, went up, and, with the assistance of the manager, succeeded in seizing the three murderers. They were father, son, and son-in-law. These three men were the dread of the place, and the police, at great risk to their lives, apprehended them. However, the son-in-law, by name Márí, though he had handcuffs on, jumped over a precipice and escaped. When once these people get into the jungle, it is easier to track wild deer than track them. The other two were brought to the Pírmard jail, and their confessions were received by the Magistrate. They admitted the murder, saying that, as there was no rain, their cultivation was a failure; and that therefore if nine human heads were cut off and buried in the reservoir, which irrigates their cultivation, this would propitiate their goddess Mináchí, and all would then go right. While in this state of mind they heard that three persons from another village, and a different caste from themselves, were encamped on the banks of the stream close by, and engaged in fishing. On receiving this news, the three murderers armed with heavy choppers, sharp as razors, went to the spot. The father went up to an old woman, whom he found quietly fishing, and seizing her by the hair, with one blow severed the head from the trunk. Seeing this, an old man, her husband, and a young girl, her grand-daughter, ran away; but they were soon overtaken, the old man by Márí, and the young girl by the son; and their heads, too, were chopped off after some hacking. After this the murderers left the trunks, and carrying away the heads, offered them to Mináchí, and then threw them into the reservoir. They say that they never knew their victims before, and that they committed the deed with no other intention than of propitiating their goddess, and getting rain to fill their reservoir.—*Western Star.*

**410. Salagram.**—See Vol. II, note 1040. There is a good article on the subject in the *Indian Evangelical Review*, Vol. XI, p. 512 *ff.*—*M. Millett.*

**411. Aphorism attributed to Tulsi Das.**—See Vol. II, note 1051. The aphorism given in the above is not correctly given: it should be—

*Tulsí, jahán babek nahín,*
*Tahán na Kíjiye bás.*
*Swet swet, sub ek hain,*
*Karar, kapúr, kapás:*

Tulsi, where is no sense,
Dwell not there.
White and white all seem alike,
Whether oil-seed, camphor, or cotton.
—*Chaina Mall.*

**412. Sayings attributed to Kabir.—**

(1). *Kabírá, chalí chakkí chalan de :*
*Písan de sab náj.*
*Jinhán ne Sáin chetiyá,*
*Rahe kilre lág.*

Kabír, let the rolling mill roll on :
Let it grind up all the corn.
They that remember God,
Will stick to the axle (and be saved).

(2). *Kabírá, suttá kyá kare ?*
*Sutte rain bihúe ?*
*Tere sir par Jam kharú,*
*Kharch kadí ká kháe.*

Kabír, why sit thou sleeping ?
Passing the night in sleep ?
The messenger of death is at thy head,
And hath waited long.

(3). *Kabírá, je jáná mar wanjná,*
*Mitthá bolan jag :*
*Hirá janam gawá liyá,*
*Láluch kúre lag.*

Kabír, as thou knowest thou must die
Speak sweetly to the world :
Wasting (else) the diamond of thy life,
Attracted by a false greed.

(4). *Kabírá,—dín ganwáyá bhon-jhon, rát ganwái son,—*
*Waje nagáre kúch de, kaun kisí da hoe ?*

Kabír,—wasting the day in wandering, the night in sleep,—
When the drum of death is beaten, who can help another ?

(5). *Kabírá, marná bhalá pardes ká,*
*Jahán sak ang na koe.*
*Mitti bhakhen janaurán,*
*Sahaj mahockho hoe.*

Kabír, is best to die abroad,
Where is nor kith nor kin.
Wild beasts will eat up thy remains,
And salvation be easy to thee.

(6). *Kabírá, main kuttá Rám ká ;*
*Mutiyá merá náon.*
*" Toh toh kare, to áwasí "*
*" Dur dur " kare, to jáon.*

Kabír, I am Rám's (God's) dog ;
Mútiyá (Lowly), is my name.
When He calls " come," I come :
When he says "away," I go.—*Chaina Mall.*

**413. Hagiolatry—Specially sacred things—** The following are specially sacred to the Hindús :—

(1). The Himálaya among mountains.
(2). Vishnu among the twelve suns.
(3). The Maríchí among the forty-nine winds.
(4). The moon among the luminaries of the night.
(5). The Sámaveda among the *Vedas.*
(6). Indra among the Gods.
(7). The Ganges among rivers.
(8). Prág (Alláhábád) among places of pilgrimage.
(9). Vásuki among serpents.
(10). Seshnág among the holy serpents *(nágs).*
(11). Mrigsira (November) among months.
(12). Thursday among the days of the week.
(13). Brahmbidyá among the forms of knowledge.
(14). Early morning among time of the day.—*Chaina Mall.*

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**414. Water of the Ganges.**—See Vol. II, note 970. The water of the Ganges is believed by Hindús to be the water used in the washing of the feet of Parmeshar (the Supreme God), and hence especially sacred. They believe that an oath taken on it, if broken, will subject the swearer to eternal death, and that his family will eventually be destroyed by drowning in the Ganges.—*Chaina Mall.*

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**415. Tombs of Satis.**—The tomb of a *satí* is regarded as holy as the temple of Goddess : the *satí* by her sacrifice being deified, and able to protect worshippers, and grant their desires. All such tombs, or rather monuments, are perambulated three times by othodox Hindús with bowed head and joined hands.—*Chaina Mall.*

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**416. Devi—Worship of little girls.**—It is not uncommon to consider and worship little girls under ten as incarnations of Devi. Special feasts are given them twice a year, and they are presented with fees as if they were Bráhmans.—*Chaina Mall.*

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**417. Serpent worship—Ant-hills—Punjab Himalayas.**—In the Punjab hills every householder has an image of a *nág* (a harmless snake as distinguished from a *sámp* or poisonous snake) which he worships. This snake is given charge of the householder's homestead *(dhátá)*, and is held responsible that no cobra *(kharpá)* or other poisonous snake enter it. They are supposed to order all cobras out of the place. Should rain drive the house-snake out of its hole, the snake itself is worshipped. No image of a cobra or any

poisonous snake is, however, ever made for worship. Ant-hills *(bámí)* are supposed to contain snakes; and the people give offerings called *til-chaurí* or *tilchanwali*, consisting of sugar, flour (*súji*), linseed, rice, and millett. Some add four more cereals of sorts. If unemployed in other ways the offering should go on forty days.—*R. C. Temple.*

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**418. Serpent worship in the Punjab.**—See Vol. II, note 555. The songs of the *mírásans* therein quoted are varied in Kasúr as follows :—

*Jis dihára Guggá jamián, oh dihárá dhanná :*
*Sappán dá sir iven chúpe, jiven kamádí ganná.*

Blessed be the day that Guggá was born,
Who squeezes the heads of snakes as one squeezes sugarcane.

And again—

*Heth chápní atte dí,*
*Te utte makhan barí.*

Beneath a platter of flour,
And above a pot of butter.

In Kasúr the *mírásans* do not bury the snake of dough, which they carry round when begging, but throw it away. The Musalmáns of Kasúr do not worship snakes, nor do they bury dead snakes if they come across them. On the contrary, they kill them when they get the chance, as dangerous to mankind.—*Ghulam Hussain Khan.*

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**419. Household offerings—Berar.**—A list of articles used as household offerings in Berar comprises betel and cocoanut; limes, plantains, dates, turmeric, camphor, and frankincense; *gulál*, *abhir*, and *panchkhaje;* flowers, cucumber, curds, and unrefined sugar; a quarter of a *ser* of milk. Dhangars also offer resin and parched Indian corn.

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**420. Pantheism in Berar.**—The pantheistic piety of the common folk in Berár leads them to invest with a mysterious potentiality the animals which are most useful to man, and even the implements of a profitable trade. The Kunbís worship their bullocks at the Polá festival, and their ploughs at the Dasahra; the Dhangars bow down to their sheep on the Asárh Púrnamá. Bankers reverence their books at the Díwálí, and clerks their stylus. The Telí worships his oil-mill, and his worst fear is lest, after his death, his soul should pass into one of his own bullocks. Artisans do homage to their tools and the implements of their respective crafts. The bricklayer worships his trowel, and the Kaikárí his pruning-hook. This custom is as old as the Chaldeans, who "sacrificed unto their net and burned incense unto their dray, because by them their portion was fat and their meat plenteous."

**421. Man-eating tigers—Faqirs—Bengal.**—*The Report of the Forest Administration of Bengal* for the year 1884-85 mentions "an important part played by *faqírs* in the working of the Sandarbans forests." It seems that these holy men accompany parties of wood-cutters in the forests, to protect them by their religious observances from tigers. Notwithstanding the presence of the *faqírs*, however, it is reported that tigers made great havoc among the wood-cutters during the year, killing no less than 116 men; and among those killed were two *faqírs* in charge of *párás*, or wood-cutters' stations. It is stated in the *Report* that several *párás* were abandoned because of the number of men carried away from them by tigers. In one case, seventeen wood-cutters were carried away from a single *párá* on the Bhadar River before the remainder lost faith in the *faqír* in charge. However, and after their seventeenth comrade had disappeared, they thought it time to move their quarters. The Sandarbans wood-cutters' lot, with no better protection against the tigers which abound in the forests where their work lies than a *faqír's* incantations, is evidently "not a happy one."

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## SOCIAL CUSTOMS.

**422. Reversed habits of Europeans and Natives of India.**—The instincts of the natives of India in many minor points seem to guide them to act in the reverse ways to Europeans. The Rev. Field Blackett, in his *Two Years in an Indian Mission*, has the following passage :—

"The Oriental has an odd way of doing everything backwards, as it seems to us, though from his point of view it is we who turn everything upside down. Their saw has the teeth set towards the handle, and the carpenter pulls it towards him; their screws turn the wrong way; their writing begins at the wrong end; they take off their shoes and keep on their hats, while we take off our hats and keep on our shoes; they beckon with the finger held downwards; and, strangest of all, if a man wishes to spite his enemy, he occasionally does so by killing himself."

To the above I would add the following :—They push their needles from them; they drive a cart to the right (which is also the French system); they call a post-card a *kart-pos.* Also, your native servant stands your umbrella when wet, handle downward, and ties up your plate in a bundle, putting *his* hat into your plate-box.—*M. Millett.*

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**423. Death custom—Panjab Himalayas.**—It is a common thing to put into a corpse's mouth, or into a dying man's nostrils, the *panchratan*

(or five jewels), *viz.*, pearl, gold, silver, coral, copper, and also some *tulsi*, sweet basil, and Gangá-jal or Ganges-water.—*R. C. Temple.*

424. **Names of the months—Human nomenclature.**—The following are instances within my ken, where boys have been named after the months in which they were born :—

Mághú from Mágh, January.
Phagnú from Phágun, February.
Chaitrú from Chait, March.
Basákhí from Baisákh, April.
Jethú from Jeth, May.
Sárhú from Asárh, June.
Sáwanú from Sáwan, July.
Bhádú from Bhádon, August.
Saujú from Asauj, September.
Khatkú from Kátik (Kártik), October.
Aghnú from Aghan, November.
Púsú from Pús (Poh), December.
—*W. J. D'Gruyther.*

425. **Days of the Week—Human nomenclature.**—The following are instances of boys named after the days of the week on which they happened to be born :—

Aitwárí from Aitwár, Sunday.
Sonwárú from Sonwár, Monday.
Mangalú from Mangál, Tuesday.
Budhú from Budh, Wednesday.
Brastí from Brihaspat, Thursday.
Sukrú from Sukar, Friday.
Sanchrú from Sanichar, Saturday.—*W. J. D'Gruyther.*

426. **Opprobrious name—Gidru.**— Gidrú, jackal, is not an uncommon opprobrious name for boys.—*W. J. D'Gruyther.*

427. **Days of the Week—Human nomenclature.**—It is not uncommon for the poorer natives to name their children after the days on which they are born. This is to avoid having to pay Brahmans to give them names in the orthodox fashion.—*Chaina Mall.*

[See *Proper Names of Panjabis*, p. 76 *ff.*—ED.].

428. **Honorific Titles—Surdas—Hafiz.**—Muhammadans call a blind man *háfiz* or learned in the *Qurán*, and Hindús *súrdás* from Súrdás, the blind *bhagat.*—*Chaina Mall.*

429. **Hindu widows—Clothing.**—Widows among orthodox Hindús are obliged to wear dirty clothes and to neglect their persons. Any attempt at cleanliness or tidiness will meet with reproof. In the rare cases in which they are allowed to wear clean and becoming clothing and jewellery, they are strictly prohibited from appearing outside the four walls of their houses for fear of being taken for women of loose character.—See Vol. II, note 795.—*Chaina Mall.*

430. **Funerals—Hindus.**—Men and women both attend the corpse to the burying-ground, from whence the women must first return.—*Chaina Mall.*

431. **Funeral custom—Muhammadans.**—On the third day after death a number of the deceased's kith and kin assemble at the house, and the little boys of the family are sent for from school *(maktab)*, together with their teacher *(miyánji)*, and are made to read out of the *Qurán* or *Kulám Majíd* (Holy Scripture) as it is called. A quantity of parched peas and sweets are provided, and then the whole party repeats the *Súratul-ikhlás* (the 112th chapter of the *Qurán*) to bless the confections, after which they eat them. They next send a quantity of flowers and perfumes to be strewn over the grave. In the evening a number of poor people are fed according to the means of the family.

The mourning is kept up for forty days, during which time the *miyánji* has to read passages from the *Qurán* morning and evening for an hour or so. On the fortieth day a feast is given to the relatives of the deceased and to the poor, and that night the *miyánji* reads from the *Qurán* for the last time to the women-kind of the family. Next morning he is presented with clothes, some household utensils and money, and dismissed. In the case of a widow, she mourns for four months and ten days in accordance with the Muhammadan law (*Shara'-i-Muhammadí*), during which she never leaves the house nor joins in any festive occasions. However, as soon as this period is over, she can remarry and live as before.—*Chaina Mall.*

432. **Intimation of death—Torn sheet—Hindus.**—Hindús tear off the upper corner of the sheet on which they intimate a death, as a warning of the contents of the letter. It is therefore a custom with them to always look to the state of the paper on which they write ordinary correspondence.—*Chaina Mall.*

## FOLKLORE.

433. **Dogs—Legend of Haidarabad—variant of Beddgelert.**—Once upon a time a poor man owed a large sum of money to a Baniyá, and as he could pay nothing towards it, the Baniyá came to seize his property, but found the

only property he had was a dog. "Well," said the Baniyá, "since you have nothing else, I will take the dog, he will help to watch my house." So the poor man took a tender farewell of his four-footed friend, with many injunctions to serve his new master faithfully, and never to attempt to run home. Some time after the dog got to his new home, thieves broke into the house and took all they could find. Though the doggie barked as loudly as he could, yet the Baniyá snored on peacefully, and so seeing the thieves disappearing with their booty, he followed them, and saw them hiding their treasure in holes dug in the dry bed of a *nálá*. He then ran home and never stopped barking until his master woke up. The Baniyá was frantic with grief on discovering his loss, and was about to wreak his vengeance on the dog, but attracted by his strange behaviour, he determined to watch him instead. The dog at once led the way to the *nálá*, and began scratching at the hole, and very soon the stolen wealth was again in possession of its lawful owner. The Baniyá's delight on recovering his property was so great that he wrote on a paper—"Your dog has paid your debt," and fastening this to the dog's collar, he bade him return to his old master, and the faithful dog, full of joy, trotted off as hard as he could go. His old master, as it happened, just about this time began to long for a sight of his dog, and determined to go and see how he was getting on. When halfway on his journey, he saw the dog running towards him. He drew his sword, and awaited his approach, and as the dog, with a little whimper of joy, sprang forward to caress him, he cut off his head with the sword, crying out—"Thou disobedient dog! Pay the penalty of deserting thy post." Then, too late! he saw the note attached to his dead friend's neck, and was seized with such remorse that he fell upon his sword and died. The man and dog are buried in one grave, and any one travelling to Haidarábád may still see the grave by the roadside.

[A similar story is told by the Marri Baloches, and the tomb of the dog is shown near their capital Káhan. Compare also the story of the Bráhman and the mungoose in the *Hitopadesa*.—ED.]

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**434. Dogs and Cats.**—It is better to feed one dog than ten men. They are the most faithful of all animals. When the gods asked the dog and cat what they most desired, the dog said—"Bless my master with a large family, the more children the more scraps for me." But the cat said—"Strike my master and mistress blind, because then I shall be able to steal from their plates while they eat."

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**435. Pregnancy—Bathing-water.**—Stepping over the water with which one has bathed affects an unborn child so much as to make it ill for twelve years: so a pregnant woman should never do so.—*R. C. Temple.*

**436. Omens—Berar.**—At the commencement of a journey or an enterprise, the elephant-headed god Ganpati should, according to the Bráhmans, be invoked. Ganpati is, however, popularly supplanted on such occasions by the observation of omens, which are much the same for all castes, though to this rule also there are exceptions. Thus the sight of a corpse or of flesh is a lucky omen, except with the Lárs and Sonárs. To Gosáwís and Bairágís, salt, earth, and a potter are inauspicious, but not to other castes; while a Bráhman with his head-cloth on his head and his caste marks painted brings good luck, but if he should be encountered bareheaded, misfortune is the result. A married woman is lucky to meet; a widow unlucky. A pot full of water is a good thing to see; an empty pot is not so. If a man has a twitching in his right eye the omen is good, but not so if it occurs in his left eye; while with a woman the case is reversed. A sweeper bearing night-soil is a lucky man to meet; a Telí with an oil pot is unlucky. Should a spider cross one's hand it is a good omen, but a house lizard falling on one's body is bad. A single sneeze when a person is speaking denotes good luck to him, but an additional sneeze will change it. A deer, blue-jay, peacock or ichneumon on the left hand are all harbingers of good; as are also a mongoose, a cow with calf, and an ox; but woe betide the unlucky wight whose path is crossed by a crow, a jackal, or a cat, or who hears a dog yelling, or an owl hooting. A wild parrot perching on the head or shoulder, the sound of joy music, dreaming a good dream, or meeting a corpse borne by four men, are all omens of good import; while a lamp falling, a man's *pagrí* or a woman's toe-ring coming off, or a ring-dove entering the house, are events fraught with evil consequences. If a ring-dove enters the house, the occupants forsake it for three days. On the third day a cow is brought into the house, and food and alms are given to Bráhmans, after which it is again habitable.

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**437. Witches and Wizards—Berar.**—The belief in sorcery and witchcraft as affecting man and beast is also widespread throughout Berár. Those through whose agency the evil comes, or by whose influence it is removed, are feared rather than respected; their power, however, is supposed to cease as soon as their teeth fall out.

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**438. Chautisa—Legend — Musahirs—Raksha marriage— Munger.**—Wherever there is any cultivation in Munger, there are always at intervals on the verge of the fields raised platforms of earth which are called *chautísa* or the thirty-four. These small platforms, about a yard long by three-quarters of a yard wide, are raised about three inches from the surface of the ground.

In the centre of these stand two small cones, one rather higher than the other, and both of them painted with vermilion. At the foot of the larger cone are placed neatly-made models of agricultural implements: a tiny plough, a small ox-cart, and other things used by cultivators of the soil. Around the smaller cone are placed various articles used by women at marriages: a small round box containing the red lead with which a bride adorns the parting of her hair on her wedding morning, bangles for her arms, and the silken necklace which is tied round her throat as a sign that the marriage ceremony is complete. Last, but not least, there stands at the foot of the cone a tiny mirror.

I once came upon one of these strange erections in a pretty shady spot under a graceful clump of bamboo trees, resting beside which was a sturdy wood-cutter,—his load of wood cut from the neighbouring jungles at his side. He was a Musáhir, with the frank, good-tempered expression common to his race, and he answered my question regarding the platforms with a smile:—"I cannot tell you," he said, "why they are called the 'thirty-four,' but I can tell you the story of their rise, and it is only from a man of my people that you would hear it. No Hindú of good caste will ever relate it, as he thinks it a degradation to his race to tell the tale; and yet there is not a Bráhman, however high, nor a Musalmán, however strict, who will object, through me or any of my caste, to offer to the spirits of those in whose honour these places are raised, offerings of fowls and other animals in the hope of securing to their cattle health, and to their fields a bountiful harvest."

His story was as follows:—"In bygone days, there lived in the south of Munger an aged Bráhman, who owned a few small fields, in the midst of which he had built himself a small house, which he inhabited with his child, a fair young daughter. He was too old to work, so he hired to assist him a young Musáhir named Sohná. He was tall, and strong, and handsome, and he worked willingly, and showed the utmost respect to his master, so he grew into the old man's affections. Everything Sohná did prospered, and the aged Bráhman was content to sit down in peace and comfort during the day, and only in the cool of the morning and evening to go out and look over his fields and give directions. The Bráhman had no children besides the daughter I have mentioned. She was as the light of his eyes, helping him in his house and in his fields, bringing home the grain, and husking it with her own hands, and rendering help whenever she was able. The Musáhir looked with the eyes of love on the Bráhman maiden, but her caste raised her so far above him that he never thought of winning her affections, or showing any signs of his own except by helping her in her work. He collected sticks for her fire; he drew water from the well, and filled her baskets with grain when she visited the fields; he brought spice from the market, fish from the streams, and wild fruit from the jungles. He offered his gifts reverently, never raising his eyes to the maiden's face, nor even speaking to her. So the days went by, winter and summer, cold season and hot, and still there was no change. The old man comfortably dreamed away his peaceful life. The young man worked and worshipped in silence. The maiden went quietly through her daily duties, but if she loved her low-born lover, she showed no sign. One morning, when the December breeze blew cold and the dew glistened on the grass, Sohná set off early to cut wood. Soon afterwards the maiden followed him with a basket wherein to collect the chips. She had streaked her forehead between her dark brows with red, and round her lissom body she had swathed a pure white robe. Lightly she stepped along the lonely path to the jungle where Sohná worked, and soon she reached the spot. She placed her basket on the ground, the Musáhir filled it, and lifting it up he placed it on her head. As he did so the fingers of his right hand touched the vermilion on the maiden's forehead, and acquired a crimson stain. The maiden tripped away towards home, passing her father on the road. She drew her muslin robe modestly over her head as she passed the old man, and he never noticed the streak of vermilion on her brow, but strolled leisurely on until he reached the place where Sohná worked. There, however, he started with surprise and terror as he saw the red stain on the young man's hand! What did it mean? A man never touches vermilion except on his wedding day, and scarcely then, except when a *rákshá* marriage or one by force has been completed. Whence then came the tell-tale dye on Sohná's fingers, and what did it imply? The old man asked no question, but turned towards home, striding hastily along the jungle path. On his arrival he saw his daughter awaiting him inside his door. One glance was enough. On *her* forehead too was the crimson stain that told to his prejudiced mind the tale of disgrace and dishonour. Wrath blazed in his eyes and shook his frame, and without a word he seized the sacrificial sword which hung on the wall, and with one cruel blow he struck the maiden, who fell dead at his feet! The deed was done, the old man never moved but stood spell-bound to the spot, the sword still in his hand, his eyes fixed on his daughter's body. No sound for many minutes broke the stillness of the lonely hut, till at length a footstep, steadily pacing, neared the door. A shadow darkened it, and Sohná passed the threshold. A pause, a shuddering sob, and then a shriek of horror, and Sohná fell weeping on the maiden's corpse. 'Ungrateful wretch,' exclaimed the father, 'you

have performed on my daughter a *rákshá* marriage. You a low-born outcaste, and she a Bráhman maiden! You thought I was helpless, and that you could work your will unpunished, but no disgrace shall darken our home. My daughter is safe from dishonour and disgrace!' The Musáhir rose to his knees. His eyes were wild, his limbs trembled. 'Oh! miserable man! Oh! wretched father!' he exclaimed, 'your daughter and I are guiltless! I did but lift the heavy weight upon her head, and my fingers touched the vermilion on her forehead. No *rákshá* marriage have I performed, though I loved her well, and your fair young daughter has been slain for naught! I have been a faithful servant. Repay me now for all I have done; join me in death with her you have killed. Raise your sword once more, oh! master, and strike me also dead! He crept to the old man's feet and bowed his head. Once more the sword glistened in the morning light; it fell, and Sohná had followed unto death the Bráhman maiden!

The hopeless pair were buried on the verge of a field of waving grain by men of Sohná's caste, and thus no Bráhman ever mentions them, or acknowledges that he knows the history of the Bráhman girl and her low-born lover."

Since that time the spirits of the pair have watched over all pastoral occupations, and to them are offered by all castes, directly or indirectly, sacrifices of poultry and kids for increase to their flocks and herds, and for prosperous harvests; and in honour of these gentle and beneficent sylvan deities are erected these platforms of the *chautísa* with their symbolic cones: but for the name no one is able to give a reason.—*Pioneer.*

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439. **Cures—Rheumatism—Toucan oil.**—The oil extracted from the *Dhanes*, the Indian toucan, is said to be a specific for rheumatism and similar painful ailments.—*W. J. D'Gruyther.*

[In the Panjáb similar properties are ascribed to the oi extracted from the pelican (*ṭain ká tel*).—Ed.].

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440. **Cures—Snakebite—Arsenic.**—The Bráhmans of Srirangam, an island in the Káverí, near Trichinopoly, are reputed to take large quantities of arsenic daily,—beginning with small diluted quantities, till they can stand the larger,—for the purpose of protection from snake-bite. It is said that if a cobra bites such a man, it is the cobra, not the man, that is killed.

As a matter of fact, arsenic is taken by natives for purposes of intoxication. I knew a man in Faizábád who boasted that he could take as much as a *tháná* (grain of rice) daily, and that his "*Gurú*" had taught him the art. He had no notion of being able to destroy snakes by the process.—*G. Woulfe, Faizábád.*

441. **Cures—Hiccough—Bombay.**—When you have a fit of hiccoughing hold your nose tight between your fingers, and drink seven sips out of a glass of water, and you are immediately cured. Hiccough is generally considered as being brought on by eating stolen mangoes.—*P.*

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442. **Days of the week—Bombay.**—The Hindús have a time-honoured custom of eating parched pulse on Fridays. They would not, however, begin anything on that day, nor start on an expedition or a journey. Tuesday, too, is considered an unlucky day on which to begin anything, or to leave one place for another. Thursday is believed to be an auspicious day for boys to join a school.—*P.*

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443. **Ginger—Bombay.**—"Do not grow ginger in your garden," old women advise us, "for by doing so you bring ill-luck to your family."—*P.*

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444. **Omens—Shoes—Bombay.**—See Vol. I, notes 452, 689. It is believed that shoes lying face downwards forebodes a quarrel in the family, so nobody allows one to lie unnoticed in that position, but speedily turns it over.—*P.*

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445. **Origin of the Russians—A Mongolian legend.**—The following legend as to the origin of the Russians was found by Colonel Prejevalsky to be current among the Mongol inhabitants of Zaidan, and published in the *Russki Invalide*:—"In former times there lived in a cave far away from all people, a good hermit *láma*, who passed his life in praying. A pair of nomads, consisting of an aged mother and her daughter, happened to go that way, and the daughter while tending cattle came upon the cave of the holy *láma*, who was at that time ill. The compassionate maiden offered him some sour milk, but he did not like to taste it. At last he gave way to her entreaties, and took the sour milk every day until he got well. Eventually, out of gratitude for the cure, the *láma* married the maiden. As soon as the Tsar of that country heard of this, he sent his troops to kill the priest who had so flagrantly broken his vows and committed the sin of marirage. When the troops approached the *láma* gathered a bunch of reeds and stuck them in the ground round his tent, and then by force of prayer caused them to be all turned into soldiers, who defeated the troops of the Tsar. The latter sent a second and a third army, but both were beaten, as the *láma* continued to pray and turn into more fighting men the reeds broken off by his first created defenders, so that the holy *láma* soon had a great number of troops. After the defeat of his third army, the Tsar left the *láma* alone in peace, but the latter

did not wish to live any longer on the earth. The *láma* left his wife to rule the people created from the reeds, and from those arose the Russians. They have white bodies and their hair is often fair, because the stems of the reeds were of a yellowish colour, and the tops somewhat darker."

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**446. Cholera—Ceremonies—Gujarat.**—Like the Hellenes of old, the natives of Gujarát regard cholera as a plague sent by some offended deity to punish offending mortals, and believe that the deity must be propitiated with offerings accompanied by prayers for the removal of the affliction. Accordingly poor fisher-folk of Gándaví and other communities in the vicinity, alarmed by the recent ravages of the epidemic, raised subscriptions to defray the expenses of the ceremony of assuaging the wrath of the goddess of cholera. Every member of the community contributed his mite willingly. A cloth effigy of the Mátá (goddess of cholera) was accordingly made and enthroned in a miniature temple, which was then placed in a temple belonging to the fisher-folk. One of the men, thinking himself to be possessed or inspired by Mátá, squatted himself in front of her effigy, and violently rocking his body backwards and forwards, delivered many prophesies in the name of Mátá. In this temple her worshippers assembled every evening for several days, chanted hymns in her praise, and concluded the ceremony with deep potations of *bavará* or *maurá* liquor. The Mátá was believed to be propitiated after some thirty gallons on a moderate estimate of *bavará* had been quaffed in her honour. A day was appointed to take leave of her, or rather to politely dismiss her. Great preparations were made for her departure, and some five hundred of her worshippers assembled in front of the temple to form a procession. This was a very curious spectacle. A young buffalo and a couple of sheep, which formed the live offerings, headed the procession, followed by men carrying the Mátá in her miniature temple of wicker work covered with turkey-red. The bearers of the image were followed by a band of musicians beating their tom-toms and blowing their pipes as hard as they could. To these succeeded men carrying coloured rice and various other offerings, with earthen censers, from which the curling smoke of incense and sandal-wood perfumed the air. Nor were torches wanting, although the ceremonial took place in broad daylight. The procession, viewed as a whole, had a most grotesque effect, but was regarded as a very solemn affair by the performers. They marched to a neighbouring village, about a mile distant, where the Mátá and her belongings, *i. e.*, the animals and other offerings, were handed over to the people to be carried further with additional offerings; for it is her privilege to claim conveyance from every village she enters. Thus she is carried from village to village in a given direction, till she reaches a *gám* by the sea or jungle-side. Here the people place the Mátá and the offerings she may have accumulated during her progress, on the borders of the jungle or by the sea-side under some ancient tree, and solemnly take final leave of her. Let it be added in justice to the Mátá, that cholera abated on Sunday, as had been predicated by her devotees. We had only three fatal cases on that day. Rain also fell and revived the crops.

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**447. Securing issue—Burning property.**—See Vol. II, note 981. Now-a-days barren women, in order to avoid the penalties for arson under the British law, take a little grass from the thatches of seven cottages and burn it clandestinely at midnight or during the small hours. With the fire thus obtained they warm water in which they bathe. This must be done on a Sunday and on a cloudless night, and, if possible, at a point where cross roads meet.—*Chaina Mall.*

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**448. Omens from lamps.**—If a lamp burn brightly for a while, and then dimly, it bodes good: if it burn dimly for a while and then brightly, it bodes evil.—*Chaina Mall.*

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**449. Egg-plant unlucky—Hindus.**—Hindús will not eat the *baingan* (egg-plant) because its seed remains in the stomach for a year; and if the eater die within the year following his indulgence he will go to hell!—*Chaina Mall.*

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**450. Owl's bones—Magic powers.**—Every owl has in its body a bone which can empower any one who can possess himself of it, to make others subservient to his will. This is the way to get it. Catch an owl, keep it awake for two days and one night without letting it sleep even for a minute, and it will tell you itself where the bone is to be found. If, however, you let it have even one wink of sleep during the above period, it will tell you nothing.—*Ghulám Hussain Khán, Kasúr.*

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**451. Crows.**—Crows always pray for the increase of children in the world, as then they will have all the more sweetmeats to snatch from them.—*Ghulám Hussain Khán, Kasúr.*

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**452. Snake-bite—Two-headed snake.**—If any one be bitten by the two-headed snake (see Vol. I, notes 458, &c.), that has a head at either end of its body, he is not susceptible to snake-bite thereafter, though he is always being bitten by poisonous species. He only becomes unconscious for a time on each occasion. Some of these

unfortunate persons are bitten as often as once every six months. There is a way of staying these dreadful consequences. Take the snake that comes to bite you in your hand by the neck and cover it with a cloth, and then bite off its head.—*Ghulám Hussain Khán, Kasúr.*

453. **Fourth Children.**—See Vol. II, note 588. A girl after three boys is lucky.—*Ghulám Hussain Khán, Kusúr.*

## CASTES AND TRIBES.

454. **The White Jew of Cochin.**—According to the native annals of Malabar and their own traditions, it appears that 10,000 Jews arrived on the coast of Cochin about the year 70 of the Christian era, shortly after the destruction of the second temple and the final desolation of Jerusalem by Titus. It is supposed that of these, some 7,000 souls settled at once on a spot called Mahodranpatna, but now known as Cranganore. This place was at one time a great commercial centre, and is believed to have been known in early times to the Phœnicians, Arabs, Egyptians, and Persians, but now, owing to the filling up of its harbour, from being a flourishing sea-port, it has dwindled down to a small village.

The Jews applied themselves to trade with their usual sagacity and economy, and met with much success. They speedily obtained the respect and protection of the native princes, and after a time procured a valuable grant of land from the then ruling sovereign, and had their title engraved on copper in the Malayálim language. The deed is still in existence, scratched in such an old-fashioned character that the letters bear but little semblance to those now in use.

The dense shade produced by the groves of cocoanut palm trees, beneath which the lives of the people of Cochin are passed, and its moist climate, may account in some degree for the extraordinary fairness of complexion exhibited by the descendants of these immigants, the so-called White Jews of Cochin. All the natives on this part of the coast (with the exception of the castes who do all the hard labour) have very much lighter skins than in any other part of India with which I am acquainted. Europeans, after two or three years of residence, become very pale.

Amongst the inhabitants of these parts are also Syrian Christians, descendants of an Armenian merchant, who came to the Malabar coast, towards the end of the eighth century *A. D.*, with a number of followers. The descendants of these people, who have kept themselves perfectly pure from admixture with the native races, are, like the White Jews, very fair. They both have a peculiarly European characteristic—that of a pink tint beneath the skin. In Kashmir I have seen some women and girls of the Pandit class (who live much secluded in the houses) with fair skins, but this pink tinge was wanting.

In the States of Cochin and Travancore there are also Black Jews and Black Syrian Christians, but in both cases they are believed to be either converts or the descendants of converts, who were the original children of the soil. Granting that the White Jews and the White Syrian Christians have only intermarried amongst themselves, it is yet singular that the former, after a supposed residence of 1,800 years, and the latter of 1,000 years, being both Eastern peoples, should be fairer in complexion than the people of Palestine and Syria at the present day; but such is undoubtedly the case.—*Cosmopolitan.*

[Has the abovementioned copper-plate grant ever been published ?—ED.].

455. **Moplas—Mapillas.**—Who are the Moplas, and why do they commit outrages? Such is the question that is often asked when the telegrams from Madras report that the Moplas have slain another Bráhman, or sacked another grain-dealer's store, or defended a temple against the soldiers sent up from the neighbouring garrison of Cannanore. Who the Moplas are is a very abstruse question. Most persons know that they belong to the Malabar district, and that the name "Mopla" or "Máppilla" denotes the low caste Muhammadan of the West Coast, who may often be met on the roads and coffee-plantations of the Wynaad or Mysore, and who usually enjoys a reputation for industry combined with a sullen disposition and an uncertain temper. But the Mopla's race, before his ancestors adopted the faith of Muhammad, and the origin of this large Muhammadan community on the Malabar Coast, are points which test the mettle of antiquaries. For ordinary purposes, however, it is sufficient to state generally and broadly that the Mopla is merely the cultivator, labourer, or fisherman of Malabar, who originally belonging to one of the low caste Dravidian races of Southern India, has now adopted Muhammadanism in its most ignorant and most fanatical form. Over one-fourth of the entire population of the Malabar district is Muhammadan. The peculiarity, however, consists in the fact that Muhammadanism is practically confined to the poorest classes. The land belongs to Hindús, and chiefly to domineering insolent Bráhmans. If we ask why the Bráhmans are pre-eminently the land-owning and the wealthy class in Malabar, the inquiry again runs up into some of the most curious and intricate problems that are met with in Madras history. All

that can be said with certainty is, that in remote ages a wave of Aryan conquest swept over the Nair chiefdoms of the Western Coast, that among the Aryan invaders the Bráhmans held the first place as king and priest, and that a Bráhmanical supremacy was established, which has resulted in the retention by that caste to this day of the wealth and power of the community. The two broad facts in Malabar of the present day thus are—first, the strength of the Muhammadan element among the cultivators; and, secondly, the aggregation of the land into the hands of Bráhmans or of Nairs Brahmanically inclined.

It needs little imagination therefore to see that the relations between Bráhman landlord and Mopla tenant are as bad as can be. The Mopla ryot is taught by the Maulvis in his mosque that, according to the word of the Prophet, the evicting landlord is an abomination to Allah, and he is incited to bloody revenge by religious ceremonials. He divorces his wives and gives away his property and leaves his home; he joins with his fellow-conspirators to fast and pray for a season, receives the pious exhortations of a fanatical priest, and sees in Paradise the guerdon of his murderous designs. "The most perverted ideas on the doctrine of martyrdom," says a local witness, "according to the *Qurán* universally prevail, and are fostered among the lower classes of the Máppillas. The inquiries have shown that there is a notion prevalent among the lower orders that, according to the Musalmán religion, the fact of a *janamí* or landlord, having, in course of law, ejected from his lands a mortgagee or other substantial tenant, is sufficient pretext to murder him, become a *sahíd* (or saint), and ensure the pleasures of the Muhammadan paradise." Another local authority has reported that the favourite text of one of the popular preachers in a well-known mosque was "it is no sin, but a merit, to kill a landlord who evicts." Eviction, however, is not the only cause that leads to fanatical outbreaks. The Bráhman of Southern India is the incarnation of arrogance and pride, and his scorn of other castes and other religions often takes practical shape. The Mopla tenant must beware of offending his lord's dignity, of carrying a *taxia* before his gate, or of building a mosque within a stone's, throw of his residence. Social, religious, and contractual relations alike are therefore in a state of extreme tension, and it is not surprising if now and again they rudely snap.

## LANGUAGE.

**456. Surkhdiwali.**—Enclosed buildings by tanks or canals for women to bathe in are called *Surkhdiwálí* or the Red House. Why?—*Ghulám Hussain Khán, Kasúr.*

[The next note answers this query.—ED.].

**457. Surgdiwali.**—*Surgdiwálí* or the Heavenly Building, corrupted by Musalmáns into *Surkhdiwáli* or the Red Building, used by women as a euphemism for a bathing place set apart for the fair sex.—*Chaina Mall.*

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**458. Dakhani-Hindustani idioms.**

(1). *Ek hazár áth sau sát me ke mahíne kí atharhvín táríkh.* The 18th of May, 1860.

(2). *Pas daftar men dákhil hai so tumhárí sháhidí se tum aisá bole saríká páyá játá hai, ke qaidí zakhmon ke sabab se chand roz b'ilkul apne unglián hilá nahín saktá thá.*

From the records of your evidence in this office, you would seem to have said that the prisoner could not move his fingers for some days on account of his wounds.

(3). *Qaidí kí daryáft men sháhidí bharne ke áge main is ko phir dekhta hún karkar, jo tum apní sháhidí men bole aisá, kahe, to kyá?*

What do you mean by saying in your evidence: "before giving evidence as to the examination of the prisoner I examine him again?"

(4). *Jis par ham hamle karne kí kari* (قری) *kitní dúr hai?*

How far off is the fort we are going to attack?

(5). *Is ká bhái hotá to bhar-qadam játá aur is se áge átá.*

Had it been his brother he would have walked fast and reached ere this.

(6). *Agar main jáldí ko kám na farmátá to bhalá thá.*

I would have been better if I had not hurried on the work.

(7). *Agar tum jaldí karte, to bar-waqt yehán áte.*

Had you made haste you would have been here in time.

(8). *Agar main khud pasand na hotá, to yeh áfat dafá na hotí aur merí jorú bache tabáhí aur badnámí se bachte, merí daulat qáim rahtí, aur main kisí ká naukar na hotá.*

If I had not been so self-willed then this misfortune would not have happened, my wife and children saved from misery and disgrace, my wealth remained to me, and myself not obliged to do any one's service.

(9). *Chhatak chándtí hotí to shâid wo bhágtá so main dekh saktá : agarche purá chánd hone ke qarib thá, magar shabnam ke sabab dekh nahin saktá.*

Had the moon been out I might perhaps have seen him running off, but though it was nearly full moon I could not see for the mist.

(10). *Agar kam qímat boltá, to main gumán kartá, magar woh mángá so púrá mol thá.*

Had he asked short value I should have suspected him, but he demanded a full price.

(11). *Agar tum udhar se hote húe játe, to tum samajhte hain, ke woh tum ko dekh saktá ?*

Do you think he could have seen you had you been passing by ?

(12). *Kyá sabab hai ke is mulk ke jawánán jaház charhne ká hukm milá to darte aur ba'ze waqt bhák bhí játe hain ?*

How is it that soldiers from this part of the country, on receiving an order to embark, become frightened, and sometimes even desert ?—*R. C. Temple.*

## HISTORY.

459. **Ranjit Singh's doings in 1809.**—The year 1809 *A. D.* witnessed the death of Nawáb Ruknu'ddaula Muhammad Baháwal Khán, chief of Baháwalpúr. Ranjít sent Lálá Ganpat Ráí with a letter of condolence to his son and successor Muhammad Sádiq Khán, and desired that the terms of friendship existing between himself and his late father would remain undisturbed. To this letter Sádiq Khán sent an appropriate reply. Meanwhile Ranjít Singh's attention was directed to affairs nearer home. He had instigated Guláb Singh to revolt against his father Sáhib Singh of Gujrát, and when the son rose in revolt, ostentatiously received him and gave him large grants and presents. Guláb Singh, aided by the moral support of Ranjít Singh, marched on Jalálpur with an army and offered battle to his father, who was in the vicinity, but the latter unwilling to enter into such an unnatural contest, bestowed Jalálpur, Lakhowál, and Bhagawál in *jágír*, on his son, who, however, insisted on the addition of Islámgarh. Peace was then concluded.

Frustrated here, the Mahárájá despatched a small force of two regiments and a few guns under Díwán Bhawání Dás, who had just seen service at Kángrá, to levy contributions from the districts in the south ; Díwán Hákim Ráí, the agent of Sardár Káhan Singh, accompanying the expedition, and Hukm Singh Chimní was despatched on a similar errand to the Jamman state. Hukm Singh did his work well, and to avoid the ravages of his army the Rájá handed him over the fort of Sayyidgarh; but the insatiable Sikhs carried on their ravages worse than ever, and Mían Gosá and other ministers of the Rájá who had strongly opposed the surrender of Sayyidgarh, induced the Rájá to take the field. Some desperate fighting took place, and Mían Gosá, a crafty traitor who had originated resistance to render his services the more conspicuous, addressed a letter to the Mahárájá, telling him the people were bent on a desperate resistance, and nothing but his own presence at the head of an adequate army would induce the mountaineers to submit. But Ranjít Singh had created sufficient trouble to keep his hands full, and the tempting bait was for a while declined.

Ranjít Singh had summoned Sáhib Singh of Gujrát, and his son Guláb Singh, to meet him at Lahore. They both came under escorts provided by the Mahárájá, and both made presents of horses to him. Jodh Singh of Wazírábád came in the train of Sáhib Singh. Learning Ranjít Singh's intention of visiting Amritsar during the Díwáli festival, they expressed a wish to accompany him, and did so, leaving Jodh Singh at Lahore on account of ill health. Previous to their departure Ranjít Singh gave audience to the ambassadors sent to negociate a treaty with him by Sháh Zamán of Kábul, who was then at Ráwalpindí.

Ranjít Singh was, while at Amritsar, attracted by the *physique* of some Talangá soldiers, whom he ordered Fakir Azízu'ddín to enlist. He recalled Díwán Mohkam Chand who had exacted tribute from the Rájás of Mandí, Suket, and Kullú, and summoned the Rájás to Amritsar, each to be accompanied by a contingent ; and he received the homage of many Sikh chiefs in the Ahluwálíá suburb of the city. Budh Singh Faizu'lla-puriá also came, bringing a contingent for the express purpose of assisting at the reduction of Multán, which Ranjít Singh had decided on. Bábá Sáhib Singh Bedí also visited the Mahárájá, and the efforts of Nawáb Safdar Jang Muhammad Muzaffar Khán to bring about a peace were ineffectual.

To watch events better Ranjít Singh returned to Lahore, where he was apprised of the presence of Sháh Zamán and Shujá'u'l-Mulk at Ráwalpindí, and that they were intriguing to enlist support in their efforts, and it was to be feared a British alliance was contemplated. Ranjít Singh summoned the envoys of Sháh Zamán, and told them to warn their master of the necessity of maintaining friendly relations ; and it would be as well for him to evacuate the Panjáb and return to Kábul. He then dismissed them. In the meantime Lálá

Khushhál Rám, the envoy of Lahore at Sháh Zamán's Court, had been kindly treated, and returned to Lahore with intelligence of the Sháh's intention to quit the Panjáb at an early date when he had got his army together.

At this time Jodh Singh died, and his family sent Qází Kálu'ddin to solicit the protection of Ranjít Singh. The latter promised to pay a visit of condolence on the thirteenth day, and stated his intention of installing Gandá Singh as *Sardár* in his father's place. True to his word, the Mahárájá appeared, and installed Gandá Singh, whom he told he would leave unmolested in his father's possessions; but if he wished to exercise jurisdiction over the surrounding district, he would have to pay two *lákhs* of rupees—a sum he subsequently reduced to Rs. 40,000, which was paid at Wazírábád. Ranjít Singh was visited by Sáhib Singh and Guláb Singh, from whom he wrung a promise of the possession of Jalálpur, Islámgarh, and Mináwar, and he directed Fateh Singh Ahluwáliá to undertake charge of the Bárí Doáb with his head-quarters at Amritsar. Leaving Wazírábád, Ranjít Singh crossed the Chenáb and proceeded to occupy the dominions of Sáhib Singh of Gujrát. Díwán Bhawání Dás also returned from his expedition to the South Nakkáí country and arrived laden with booty. Islámgarh, which had been ceded to Ranjít Singh at Wazírábád, was occupied, and Aláú'llah appointed Governor. Mináwar offered some resistance, until the gigantic force brought against it induced its governor to capitulate, and the fort of Bijwát was given to the care of Hukm Singh, who had returned from his Jamún campaign. With Mináwar in his possession, Ranjít Singh marched on Jalálpur, and demanded the surrender of Sáhib Singh's artillery. Seeing nothing short of his utter ruin would satisfy Ranjít Singh, Sáhib Singh collected together what jewellery he could, and fled to Manghán, and obtained protection of Paindádá Khár, from whom the Mahárájá demanded his surrender, which was refused as Sáhib Singh had been refused protection, and had fled to Deva Vitála. Unwilling to continue a useless pursuit, Ranjít Singh proceeded to Miání, from whence he despatched Atar Singh Dábrí to demand the presence of Fatteh Khán, chief of Sahiwál, who refused fealty, and opposed the force with the Sikh chief.

## MISCELLANEOUS.

**460. Decoction of Maltese Lemons—Remedy for ague.**—The importance of the genus *citrus* from a medicinal point of view is very great. Dr. Maglieri, an Italian physician, noticed that farm labourers in Italy used a decoction of lemon to recover from the cachexia left after ague, and he tried it himself with success. Dr. Lauchlan Aiken, of Rome, confirmed Dr. Maglieri's statement, and published the result in the *British Medical Journal* of 4th October 1884, page 653. Having a number of Maltese lemons, which are identical with the Italian lemons, I thought it a good opportunity of making some experiments with them. I was struck with the medicinal powers of the decoction. It is a perfect remedy for the weakness and loss of appetite after ague. I have tried it for cases of quotidian fever in the three uncomplicated cases, and it acted like quinine. For enlarged spleen of recent date, even when the spleen projects to within an inch of the middle line of the abdomen, it is the best remedy I have yet tried. The above experiments were made with the lemon, but two other cases of weakness after fever, tried with the decoction of three fresh *kágzi nimbús*, gave similar result. I am now trying the large sour kind, which natives commonly call *khatá*. It would be worth while trying experiments with all kinds of sour oranges and lemons to ascertain whether all sour varieties of the genus *citrus* have this valuable medicinal property, or only some. In that case it would be worth knowing which variety possesses this quality. In a country like India, where ague, and weakness, and cachexia after it, and also enlarged spleen, are so common, this valuable property should, I think, be made widely known. Those who have tried the decoction of Maltese lemons and also that of *kágzi nimbú*, say that the former has much the nicer flavour. This, though not of great, is of some importance.—*E. B.*

**461. The Diamond Mines at Panna.**—The historic diamond mines of Bundelkhand are of immense extent, and include not only the immediate neighbourhood of Panná, the capital of the State so named, but of Májgáon, a country town. Those at Panná exist to the north of the town, leaving which you find yourself on a great plain of black soil, merging into jungle of banians and dwarf karaundá (*carissa carandas*) covering mounds of *débris*, alternating with, and filling up excavations of, various sizes and depths. These are the ancient and exhausted workings, and are of immense extent. Pushing through them by intricate and winding paths, we reach modern and active work, and are surprised at the simplicity of the *khasán*, as the working is called. An excavation, shallow or deep, a cup-shaped bamboo basket of close work, a small pit for water, just capable of submerging the basket, a small flattened clearing on the ground, about six feet in diameter, a heap of crushed (I was going to say ore) diamond *nidus*, one or two *gharás* of water, and an old man, with a scanty rag, as ancient as himself, round his head, and a larger one around his loins.

As I walk up a basket is in the pit, and water being poured over it, it runs through iron-red; the *débris* is then inverted on the platform, and the old man squats down to his work: he cuts out with the edge of his hand a portion of *débris*, and spreading it before him, commences a minute search with his fingers. Nothing is found. A second cut is made, and the same process is gone through: as I watch, there is suddenly a gleam, and the old man triumphantly lifts a glittering octohedron, which is estimated at (and afterwards proved to be) one and a quarter *ratis*, belonging to the class *ujalistar*. I arranged for its purchase, and found it to be, as it stood, a gem of the first water.

Panná diamonds are found in three matrices distinct from each another, but all equally fluvial; the lower, *moddá*, is a conglomerate, presenting cavities in which diamonds are sometimes found. This stratum lies at depths varying from 8 to 28 feet below the surface. The next, *chariyá*, lies above it; and at various distances above it, and below the black soil, is the matrix *kakrú*, which is only a large ferruginous gravel, rolled by water. The diamond strata at the Panná fields are clearly fluvial, and the finds show the action of gravitation in the once viscid mass, for the largest diamonds are found in the lowest stratum, the *moddá* and the smallest in the uppermost, the *kakrú*; the latter, too, are most plentifully found after the wash of the rains. The Panná mines labour under the disadvantage of want of water; those of Májgáon, under that of too much; and the Mahárájá of Panná is erecting a steam pump there.

Diamond mining is a monopoly, and is said to bring in a large revenue to the State; and it would yield a larger if there was any surveillance. Small companies of, say, British navvies, would be certain to succeed, for I have shown that no machinery beyond what a rupee would purchase, is required at the Panná mines. The plateau is well raised, and ought to be cool.—*H. F. R.*

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## SONGS AND CATCHES.

**462. Jatni and Khatrani.**—Continued from Vol. III, note 392.

KHATRANI.

*Zát asádí úchí, Khatrí Sáhúkár Sadáiye !*
*Jat asádí sámí hon, Mushkán bann le aiye,*
*Sau Jattán de vichon koí ik supattá hove :*
*Sau Khatrete koí ik kupattá hove.*

JATNI.

*Pailí wáhí Jattán dí ton sárá jag warsáve.*
*Hathon kháli Khatrián dí hattí koí na jáve.*
*Le le viáj asáde kolon bahte páp kamáven.*
*Júthe wahián kháte likhkar Sáhúkár ban jáven.*

KHATRANI.

*Nháte binán na rotí kháve, nit nit pújá kardá.*
*Pun dán te Dharam kamáve, Parmeshar thon dardá.*
*Páp asánún múl na púhe así pawitar rahe.*
*Jat mulíchhá na munh hath dhowan : kí gal onún kahe ?*

JATNI.

*Así sihán de wágon hainge : munh sádá kis dhota ?*
*Khatrí bagle jihá banke pání vichh khalotá.*
*Ghat den te wadh lain batte dohre lainde :*
*Dáo ghát de láwan káran billí wágon chhainde.*

KHATRANI.

*Jat padárath thorá páke jame vich na mewan.*
*Ganne ton bakhíle karke, gur de rorí dewan !*
*Dine asádí hattí áke sádá mál tikáwan ;*
*Adhí ratí hath sandewá leke sanán laivan.*

JATNI.

*Bábal-kháni, te kupattí, main tainun hun jhárán.*
*Je ákhe tán tere agle pichhe parde phárán.*
*Púrab, Pachham, Útar, Dakhan, terián sárán gaián ;*
*Vich taujián chakkí-áne dhomán terián páián.*

*Dohán dí larái sunke sab ganwándí áe,*
*Koí hikte koí dújí phar báhon samjháe ;*
*" Vich bakhere haj na koí pat partít ná dise.*
*Karo-karáin raulá páke gharion pání nise,"*
*Dohán dhirán nún dhiraj deke sabhnán ne samjháián :*
*" Gal de vich galaphrí páke mandá kot wanjáiá*
*Munh mitthá, chit hokhá, dayyá manán vich dise."*
*Dharam Náráyan, jhagre kolon sau kohán te utk nise !*

KHATRANI.

Mine is a high caste, and we Khatrís are called bankers.
The Jats are our hand-bound slaves.
In a hundred Jats you may see one good man :
In a hundred Khatrís, one bad one.

JATNI.

From the labours of the Jats the whole world lives.
With an empty hand none can go to the Khatrís shop.
They earn an easy and sinful living on interest made out of us.
They become bankers on (the profits) falsified books !

KHATRANI.

We eat not without bathing, and are always praying.
We give the sacred alms, and fear God.
We cannot commit sin, for we are pure.
But the dirty Jat washes neither face nor hands:
What more can I say?

JATNI.

We are as lions: who shall wash our faces?
The Khatrí is like a heron standing in the water.
He keeps double weights so as to give less and take more (than his due).
Like a cat he crouches to his tricks.

KHATRANI.

If the Jat make a little money his clothes cannot hold him.
He refuses a sugarcane, but gives sugar!
By day he comes to our shop to examine our goods,
And at midnight he breaks it open with a pickaxe!

JATNI.

O paricide, wicked one! I will knock you down!
I have only to speak to expose your secrets, new and old.
Your (wicked) deeds are known East, West, North, and South.
They have spread to the places where we spin and grind.

Hearing the quarrel the neighbours came up.
Some caught the one and some the other, and explained.
"There is no use, nor honor nor glory in a quarrel.
A quarrel will make the water to run from the pitcher."
Pacifying them both they explained:—
Making them embrace they made up their quarrel.
"Keep a civil tongue, a kindly heart, and generous mind.
Dharam Náráyan runs you a hundred miles from a quarrel!"

The simile of a heron standing in the water the picture of sanctified contemplation, while he is in reality only watching for fish whom he deceives by his stillness and seize, is used throughout India to express sanctified hypocrisy. The words *gharion páni nise* refer to a well-known proverb—*kalhe-kalandar wasse te gharion páni nasse*—where quarrels dwell, there water runs from the pitcher, *i. e.*, quarrels bring a home to ruin. Compare the English "the house divided against itself," etc. The phrase about Dharam Náráyan is part of the speech of the neighbours, and means that God avoids houses where quarrels take place.—*Chaina Mall.*

## PROVERBS AND SAYINGS.

### 463. Agricultural aphorisms—Hushiarpur.

THE MERITS OF VARIOUS SOILS.

(1). *Bhon rohí;*
*Mahains lohí;*
*Talwár sarohí;*
*Ran Jatí;*
*Hor sab chattí.*

Soil should be a loamy clay;
A cow-buffalo of a bluish-black;
A sword should be a *sarohí* (a special kind),
A wife of the Jat tribe:
All else is unprofitable.

(2). *Chhal na lore meghlá;*
*Ret na jame ghás,*
*Rohián lahré ládite,*
*Maire dí nahín ás.*

*Chhal* (good alluvial land) wants little rain;
Sand bears not even grass,
*Rohí* (loamy clay) brings wealth:
There is little hope from *mairá* (sandy land).
(Some very good sandy loams, however, are also called *mairá* in the district).

(3). *Kalar khet na lage rukh;*
*Kheti lag lag jándi sukh;*
*Bháwen kitni kahián put,*
*Uthe múl na lahndí bhukh.*

Trees will not grow in a field impregnated with saltpetre;
And crops dry up as they appear in it;
However much you dig in it with the spade;
Hunger will not by any means be appeased there.

(4). *Rohí vích kamád;*
*Dhaniá chhal dá;*
*Kalar áp nakárá,*
*Kuch nahín jhaldá.*

In *rohí* (loamy clay) grow sugarcane,
In *chhal* (good alluvial land) coriander seed.
Land impregnated with saltpetre is naturally useless,
And bears nothing.

(5). *Chhal zamín,*
*Kí kare Amín :*

If your land is good alluvial land,
What (harm) can the surveyor do ?

(6). *Dhan gáen,*
*Raiat Raien ;*
*Hákim karra kí kare,*
*Je bhon howe niáen.*

There is wealth in cows,
The Raien (market-gardener) is the (best) tenant (or subject) ;
What can a hard-hearted ruler do
If your land is *niáen* (well manured land near the village) ?

(7). *Kalar khetí shahr thikáná,*
*Kithon áyá, kithon jáná.*
A saltpetre field, a residence in a town,
(What matters) whence you come, or where you go ? (*i.e.*, both are profitless).

(8). *Gili gohá ;*
*Sukí lohá :*

When moist, like dung ;
When dry, like iron.

(Applied to special soils which are not easily worked when either wet or dry).
—*J. Montgomery.*

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**464. Panjabi Proverbs.—**

(1). *Kamáe báhín, tán kháe gráhín.*

He who earns with his hands, eats by mouthfuls.

(2). *Thorá thorá kháiye, phir chullhe pás jáiye.*

Eat little and little, so that you can return to the *chulhá* (hearth).

(3). *Bhar bhar kunalán chhándí, tán tún Phágan na thí jándí ?*

When you sifted away dishes full of flour did you not think of Phágan ? (Said to the improvident housewife who is unmindful of the " rainy day ").

(4). *Khátar gá, másak-mán : dudh na dindí khátar gá ; jheúrí ná kardí másak-mán.*

A dry cow is like a stepmother : the one gives no milk ; the other no love.

(5). *Mahe pánje tán ghar ánje ; gán tíje, tan dúmán díje.*

Bring home the buffaloe even at its fifth calving ; but if the cow is at its third, give it to the Dúms (who will dispose of its carcases).

(6). *Udháre jo koí láon beoháre, tinán dá puttar, ján kwáré.*

He who trades with borrowed money, his son will be a bachelor all his life : (*i.e*, too poor to marry).

(7). *Khadá pítá láhe dá ; bákí rahá sháhe dá.*

What is eaten and drunk is gained ; what remain belongs to the money-lender.

(8). *Gur bin gat nahín ; sháh bin pat nahín.*

No salvation without a spiritual guide ; and no credit without a money-lender.
—*S. Manuel.*

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**465. Panjabi Sayings.**—See Vol. II, note 88. Here is another version :—

*Banne Jatt na chheríye,*
*Hattí vichh Kirár :*
*Berí Meun na chheríye,*
*Jo bhan sitte buthár.—Ghulám Hussain Khán.*

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**466. Hindustani Proverbs.—**

(1). *Yá to jágá rojí :*
*Yá to jágá jojí.*

Sickness keeps a man awake,
And so does asceticism.

(2). *Singh ká sarbar kare siyárá.*
*Phándá cháhe Lank diwárá.*

The jackal aping the lion
Would jump over the walls of Lanká.

(3). *Kamáne ko kaurián, jáne ko rupae :*
What comes in *kaurís* goes in rupees.

(4). *Gídar kí bhabkí.*
The wrath of a jackal (useless temper) an idle threat.

(5). *Unt ke munh men zíra.*
A caraway seed in a camel's mouth. (A drop in the bucket).

(6). *Kháne se pachhtáe, naháne se na pachhtáe.*
Regret comes after eating, never after bathing.

(7). *Jaisá Udai, waisá Bhán :*
*Na un ká choti na un ká kán.*

As the Moon, so the Sun :
Neither has hair and neither ears.

(8). *Sikhon ká chauká bárá kos nikaltá.*
The Sikh's *chauká* extends 12 miles.
(The strict Hindú can eat only in his *chauká*, a small space sanctified temporarily for the purpose ; a Sikh will eat anywhere : hence point of the proverb).
—*W. J. D' Gruyther.*

**467. Aphorism taught to Parrots.**—The following aphorism is commonly taught to parrots by Hindús:—

*Sat Gopál, Har nám sachá,*
*Bhagat adhín, Pailad bachá.*

True is Gopál (Krishna), and true is the name of Hari (Vishnu).
The boy Prahláda wás a holy saint.

The story of Prahláda is that he was the son of the infidel Hiranyakasipu, and was a sincere follower of Vishnu; to detach him from whose service his father vainly practised all kinds of cruelty. Multán, anciently called Prahládapura, is the scene of the story.—*W. J. D' Gruyther.*

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**468. Persian Proverbs.**—

*Ham chunín dígar nest.*

There is no one like me.

It is said that an angel at birth whispers the above sentence in the ear of every child, and thus gives rise to all the personal vanity observable in the world.—*W. J. D' Gruyther.*

---

**469. Panjabi Proverbs.**—

(168). *Nachan lagí te ghungat kihá?*
Why wear a veil when you have begun to dance? (Indian nách-girls are all of easy virtue: *i. e.*, don't do things by halves).

(169). *Námí sháh khat kháve; námí chor máriá jáve.*
A well-known trader thrives; a well-known thief is ruined.

(170). *Orak, Lálá múliá, tún hati baihná.*
In the end, Lálá Múliá, you'll have to sit in a shop. (Lálá is a title used towards shop-keepers in India where all trades are hereditary).

(171). *Pind ujáriá chaudhrián vasáunwálá kaun?*
When the headmen deserts a village who shall populate it?

(172). *Panchán dá kahná sir mathe, par parnále uthe hi.*
I abide by the arbitrators, but the spout (in dispute) shall remain where it is (obstinacy).

(173). *Parái chhá upar muchhán munauníán.*
To shave one's moustache for another's buttermilk (dependence on others): a true Muhammadan must not allow his moustache to dip into anything.

(174). *Pale nahín an te varásúí ban.*
No flour in her pocket and ordering a bridal dress.

(175). *Putr janan khatránián, vich vich Báhmanián.*
Khatrís have good sons, and sometimes Bráhmans.

(176). *Pindon solhván hisá te jutían dí már adho adh.*
He has a sixteenth share in the village, and half the thrashing (more kicks than half pence).

(177). *Pír putr nán devegá tán chutar tán nán khovegá.*
If the saint wont grant a son I have still my loins (*i. e.*, there's no harm in asking).—*Aya Singh.*

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**470. Persian Proverbs.**—

(1). *Már guzída az resmán mítarsad.*
Bitten by a snake fears a rope.

(2). *Che dánad buzna lazzat-i-adrak rá?*
What does a monkey know of the taste of ginger?

(3). *Hukm-i-hákim marg-i-mofáját.*
The ruler's orders are sudden death: (all hasten to obey them).

(4). *Pesh az marg wáwelá kardan kár-i-'áqilán nest.*
To weep before death is not the action of the wise.

(5). *Tá tiryáq az 'Iráq ávurda shawad*
*Már guzída murda shawad.*
Before the antidote can reach him from 'Iráq
The (snake) bitten man will be dead.

(6). *Halwá khurdan rá rúí báyad.*
Sweets require a worthy mouth.

(7). *Har roz 'Id nest, ki halwá khurad kasí.*
Every day is not the *'Id* (festival) that we should eat sweets.

(8). *Har kasí rá ba har kárí muqarrar sákhtand.*
All are employed on all the work (waste of strength).
*Kár-i-búzna najárí nest.*
A monkey is not fit to do carpentry.

The story goes that a carpenter was sawing wood in a wood, and drove wedges into the logs to help him in his work by keeping it parted. A monkey all the while carefully watched him. The carpenter went away for a while, when the monkey came down and sat on the log, took out the wedge, and was so caught in the log. When the carpenter returned he found him there, and remarked on the fact in the words of the proverb. —*Ghulam Hussáin Khán.*

# FOLKLORE FROM DIFFICULT SOURCES.

## SLEEMAN'S RAMBLES & RECOLLECTIONS.

471. **Jan Sen, the Indian Orphan—Brij Baula.**—Vol. II, p. 333. We went on to Begamábád over a sandy and level country. All the peasantry along the roads were busy watering their fields; and the singing of the man who stood at the well, to tell the other who guides the bullocks when to pull after the leather-bucket had been filled at the bottom, and when to stop as it reached the top, was extremely pleasing. It is said that Ján Sen, of Dehlí, the most celebrated singer they have ever had in India, used to spend a great part of his time in these fields, listening to the simple melodies of these water-drawers, which he learned to imitate and apply to his more finished vocal music. Popular belief ascribes to Ján Sen the power of stopping the River Jamná in its course. His contemporary and rival, Brij Baulá, who, according to popular belief, could split a rock with a single note, is said to have learned his base from the noise of the stone-mills which the women use in grinding the the corn for their families. Ján Sen was a Bráhman from Patna, who entered the service of Emperor Akbar, became a Musalmán, and after a service of twenty-seven years, during which he was much beloved by the Emperor and all his Court, died at Gwálior in the 34th year of the Emperor's reign (1589 *A. D.*). His tomb is still to be seen at Gwálior. All his descendants are said to have a talent for music, and they have all "Sen" added to their names.

472. **Hagiolatry—Shah Pir—Manohar Nath—Ganjishan.**—Vol. II, p. 340. We went on to Merath, and encamped close to the Súraj Kund, so called after Súraj Mall, the Ját Chief of Díg. It is a very large tank built at the recommendation of the spirit of a Hindú Saint, Manohar Náth, whose remains had been burned on the spot more than two hundred years before, and whose spirit appeared to Súraj Mall in a dream, as he was encamped here with his army during one of his little kingdom-taking expeditions. It is a noble work, with a fine sheet of water and flights of steps of *pakká* (brick) masonry from the top to its edge all round. The whole is kept in repair by the British Government. About half a mile to the north-west of the tank stands the tomb of Sháh Pír, a Muhammadan Saint, who is said to have descended from the mountains with the Hindú abovementioned, and to have been his bosom friend up to the day of his death. Both are said to have worked many wonderful miracles among the people of the surrounding country, who used to see them, according to popular belief, quietly taking their morning ride together upon the backs of two enormous tigers, who came every morning at the appointed hour from the distant jungle. The Hindú is said to have been very fond of music; and though he has been now dead some three centuries, a crowd of amateurs (*atálís*) assemble every Sunday afternoon at his shrine, at the bank of the tank, and sing *gratis*, and in a very pleasing style, to an immense concourse of people who assemble to hear them, and to solicit the spirit of the old Saint softened by their melodies. At the tomb of the Muhammadan Saint, a number of professional dancers and singers assemble every Thursday afternoon, and dance, sing, and play *gratis* to a large concourse of people, who make offerings of food to the poor, and implore the intercession of the old man with the Deity in return.

The Muhammadan tomb is large and handsome, and built of red sandstone, inlaid with marble, but without any cupola that there may be no curtain between him and heaven when he gets out of his "last long sleep"—at the resurrection. Not far from his tomb is another, over the bones of a pilgrim they call Ganjishan, or Granary of Science. Professional singers and dancers attend it every Friday afternoon, and display their talents *gratis* to a large concourse, who bestow what they can in charity to the poor, assembled on all these occasions to take what they can get.

473. **Hagiolatry—Gauhar Shah—Rise of a legend.**—Vol. II, p. 341. A much-frequented tomb lies over a Muhammadan Saint at Merath, who died about 1836, named Gauhar Sháh. He owes his canonization to a few circumstances of recent occurrence, which are, however, universally believed. Mr. Smith, an enterprising merchant of Merath, who had raised a large wind-mill for grinding corn in the Sadr Bázár, is said to have abused the old man as he was passing by one day, and looked with some contempt on his grinding, which was to take the bread from the mouths of so many old widows. "My child," said the old Saint, "amuse thyself with this toy of thine, for it has but a few days to run." In four days from that time the machine stopped. Poor Mr. Smith could not afford to set it going again, and it went to ruin. The whole native population of Merath considered this a miracle of Gauhar Sháh. Just before his death, the country round Merath was under water, and a great many houses fell from incessant rain. The old man took up his residence during this time in a large *saráí* (public inn) in the town, but finding his end approaching, he desired those who had taken the shelter with him, to have him taken to the jungle where he now reposes. They did so, and the instant they left the building, it fell to the ground. Many who saw it told me they had no doubt that the virtues of the old man had sustained it while he was there, and prevented its crushing all who were in it. The tomb was built over his remains by a Hindú officer of the Court who had been long out of employment and in great affliction. He had no sooner completed the tomb, and implored the aid of the old man, than he got into excellent service, and was ever after a happy man. He made regular offerings to his shrine as a grateful return for the Saint's kindness to him in his hour of need. Professional singers and dancers display their talents here *gratis*, as at the other tombs, every Wednesday afternoon.

474. **Begam Samru and Shakir Shah—A prophecy.**—Vol. II, p. 343. The death of the Samrú Begam, it is said, canonized a Saint Shákir Sháh, who lies buried at Sardhaná, but is claimed by the people of Merath among whom he lived, till about 1831, when he desired to be taken to Sardhaná, where he found the old Begam very dangerously ill, and not expected to live. He was himself very old and ill when he set out from Merath; and the journey is said to have shaken him so much that he found his end approaching, and sent a messenger to the princess in these words: *dyá tore chale ham*, "thine came, but I go;" that is, "death came for thee, but I go in thy place;" and he told those around him that she had precisely five years more to live. She is said to have caused a tomb to be built over him, and is believed by the people to have died that day five years.

475. **Religious suicide—Taking the samad.**—Vol. II, p. 344. Manohar Náth's shrine, though he was a Hindú, is attended by as many Musalmán as Hindú pilgrims. He is said to have taken the *samád*, that is, to have buried himself alive, as an offering to the Deity. Men who are afflicted with leprosy, or any other incurable disease in India, often take the *samád*, that is, bury or drown themselves with due ceremonies, by which they are considered as acceptable sacrifices to the Deity. I once knew a Hindú gentleman of great wealth and respectability, and of high rank, under the government of Nágpúr, who came to the river Narbadá, two hundred miles, attended by a large retinue, to take the *samád* in due form, from a painful disease, which the doctors pronounced incurable. After taking an affectionate leave of all his family and friends, he embarked on board the boat, which took him into the deepest part of the river. He then loaded himself with sand, as a sportsman who is required to carry weights in a race loads himself with shot, and stepping into the water, disappeared. The funeral ceremonies were then performed, and his family, friends, and followers returned to Nágpúr conscious that they had all done what they had been taught was their duty. Many poor men do the same every year when afflicted by any painful disease that they consider incurable.

476. **Chanda Mirt—Ganges Water.**—Vol. II, p. 368. There is nothing which strikes a European more in travelling over the great roads in India than the vast number of pilgrims of all kinds which he falls in with, particularly between the end of November, when all the autumn harvest has been gathered, and the seed of the spring crops has been in the ground. They consist for the most part of persons, male and female, carrying Ganges water from the point at Hardwár, where the sacred stream emerges from the hills to the different temples in all parts of India, dedicated to the gods Vishnú and Síva. There the water is thrown upon the stones which represent the gods, and when it falls from these stones it is called the *Chandá Mirt*, or holy water, and is frequently collected and reserved to be drunk as a remedy "for a mind diseased." This water is carried in small bottles, bearing the seals of the presiding priest at the holy place whence it is brought. The bottles are contained in covered baskets, fixed to the ends of a pole which is carried across the shoulder. The people who carry it are of three kinds: those who carry it for themselves as a *votive* offering to some shrine, those who are hired for the purpose by others as salaried servants, and thirdly, those who carry it for sale. In the interval between the sowing and the reaping of the spring crops, that is, between November and March, a very large portion of the Hindú landholders and cultivators of India devote their leisure to this pious duty. They take their baskets and poles with them from home, or purchase them on the road; and having poured their libations on the head of the god, and made him acquainted with their wants and wishes, return home. From November to March three-fourths of the people one meets consist of this class. At other seasons more than three-fourths consist of the other two classes—of persons hired for the purpose as servants, and those who carry the water for sale.

477. **A pilgrimage and its course.**—Vol. II, p. 368. One morning an old jamadár brought his two sons and a nephew to pay their respects to me on their return to Jabalpúr from a pilgrimage to Jagannáth. The sickness of the youngest—a nice boy of about six years of age—had caused this pilgrimage. The eldest son was about twenty years of age, and the nephew about eighteen.

After the usual compliments I addressed the eldest son:—"And so your brother was really very ill when you set out?" "Very ill, sir; hardly able to stand without assistance."

"What was the matter with him?" "It is what we call a drying-up or withering of the system." "What were the symptoms?" "Dysentery."

"What cured him, as he now seems quite well?" "Our mother and father vowed five pairs of baskets of Ganges water to Gajádhar, an incarnation of the god Síva, at the temple of Baijnáth, and a visit to the temple of Jagannáth." "And having fulfilled these vows, your brother recovered?" "He had quite recovered, sir, before we set out on our return from Jagannáth." "And who carried the baskets?" "My mother, wife, cousin, myself, and little brother, all carried one pair each."

"This little boy could not surely carry a pair of baskets all the way?" "No, sir; we had a pair of small baskets made specially for him; and when within about three miles of the temple, he got down from his little pony, took up his baskets, and carried them to the god. Up to within three miles of the temple, the baskets were carried by a Bráhman servant, whom we had taken with us to cook our food. We had with us another Bráhman, to whom we had to pay only a trifle, as his principal wages were made up of fees from families in the town of Jabalpúr who had made similar vows, and gave him so much a bottle for the water he carried in their several names to the god."

"Did you give all your water to the Baijnáth temple, or carry some with you to Jagannáth?" "No water is ever offered to Jagannáth, sir; he is an incarnation of Vishnú." "And does Vishnú never drink?" "He drinks, sir, no doubt; but he gets nothing but offerings of food and money."

"And what is the distance you went?" "From this to Bindáchal, or the Ganges, two hundred and thirty miles; thence to Baijnáth, a hundred and fifty miles; and thence to Jagannáth, some four or five hundred miles more."

"And your mother and wife walked all the way with their baskets?" "All the way, sir, except when either of them got sick, when she mounted the pony with my little brother, till she felt well again."

Here were four members of a respectable family walking a pilgrimage between twelve and fourteen hundred miles, going and coming, and carrying burdens on their shoulders for the recovery of the poor sick boy; and millions of families are every year doing the same from all parts of India. The change of air and exercise cured the boy, and no doubt did them all a great deal of good; but no physician in the world, but a religious one, could have persuaded them to undertake such a journey for the same purpose.

Vol. XIV IN PROGRESS.

# THE INDIAN ANTIQUARY.

EDITED BY

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AND

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# Panjab Notes & Queries.

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## RELIGION.

**478. Metempsychosis—Method of transformation—Hindus.**—Orthodox Hindús believe that when an animal soul with its accompaniment of good and evil qualities, is about to enter a human body, or, as the natives put it, assume human birth, it is united to a single atom, and to this are added others, till a perfect body is formed. The character of the future human being depends on the preponderance in it of good or bad qualities.—*Chaina Mall.*

**479. The Sacredness of the Peacock—Hindus.**—The peacock is sacred to Hindús as being the vehicle of Sarasvatí, the goddess of learning.—*Chaina Mall.*

**480. Gopashtami—Cows.**—The *Gopáshtamí* is a festival which takes place on *Kártik Sudí ashtamí* (October). In the evening a party of men and women go to the cows and worship them, taking garlands of flowers to place on their horns. Each cow is then fed with balls of kneaded flour (*peŕá*), the dust is wiped off her feet, obeisance is made to her with clasped hands, and water is sprinkled over her with the the prayer :—*Gáú, máté sádá, thand wartáin :* "O cow, our mother, keep us happy."—*Chaina Mall.*

**481. Field worship—Hindus.**—On *Kártik Sudí naumí* (October) men and women will go out of a town in the early morning, walk round it, and re-enter it by the same gate as they left it. During the procession they sing sacred songs, while the women scatter the seven sorts of corn (*satanájá*) by the roadside, repeating—

*Bhái khetíwáliá, apní wadh tuk kháin :*
*Sádí Har de lekhe láin.*

Friend husbandman, take thy share :
Our share we write down to Hari (God).—*Chaina Mall.*

**482. Surgtukri—Hindus.**—*Surgtukrí* is a festival held on *Kártik Sudí chaudas*, and is a feast of lanps. Very early in the morning the whole population, men and women, turn out to bathe at wels, or at the river side,-as a "good work" leading to heaven. The women take mats made of reels or rushes (*tuláh*), on each of which they place seven lamps (*díve*) made of flour and lit, and set them afloat, singing—

*Agge merá diúrá ;*
*Pichhe merá jiúrá.*
*Diúrá main agge láiá :*
*Rám main nun pár langháiá.*

My lamp before ;
My soul behind.
With my lamp before me
Rám (God) will take me over (to the next world).

After they set up a hut in the adjoining fields made of clods, and putting a lamp filled with *ghí* in, bow down to it. They then go home, having performed a meritorious "good-work."—*Chaina Mall.*

**483. Superstitions about Serpents—Hindus—Bombay.**—The serpent is generally believed to be a favoured being, and a guardian of the garden or plot of ground which it frequents. With this idea people, when they see it, avoid killing it, and resort to various means of charming it away. The most popular method of doing this is burning incense on the spot where it appears. Some people, however, procure the assistance of some reputed snake-charmer, who is believed to have the power of bending the creature to his will. This man sprinkles some rice in the direction the snake has gone, and mutters some incantations when, they assure us, the serpent creeps out of its hiding-place, and is immediately made prisoner by the charmer.

Many people cite instances of how healthy and robust young men have died, or have been permanently injured, in consequence of their killing serpents, generally those of the *nág* (cobra) tribe. This reptile is believed to move its head from side to side in order to warn those inclined to kill it, of the dangerous consequences of doing so.

On the *nág-panchami*, or the 5th of Srávan (July), *gárodis* or professional snake-charmers are seen going about from door to door with baskets containing cobras, whom pious housewives feed on milk and other delicacies.—*P.*

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**484. Spirits in Trees—Bombay.**—The *pípl* tree is considered sacred, and is believed to be the abode of some departed *sádhú* or *pír*, and no pious Hindú or Muhammadan will cut it down if he can help it, for he is sure that misfortune overtakes those who do so. There is a story current in Bombay of a man who had contracted for the removal of a portion of the old ramparts of Bombay, and who had an old *pípal* tree cut down. A few strokes of the axe had caused blood to flow from the trunk, and a short time after this he had the misfortune to lose some of the members of his family.

The *ámlí* (tamarind) and the *bordí* (a tree bearing a stone fruit) are believed to be the abodes of supernatural beings who molest those who commit any kind of nuisance under them.—*P.*

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**485. Faqirs' Tombs—Lunacy—Pir Bairam.**—At Bidaulí, in the Muzaffarnagar District, is the tomb of the Pír Bairám. It is notorious for the fact that lunatics recover their senses when brought inside the enclosure within which the saint lies. Can any one give any information about Pír Bairám, or give instances of other shrines famous in the same way?—*William Crooke, Muzaffarnagar.*

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**486. Tombs of Faqirs.**—At Jhanjháná, in the Muzaffarnagar District, is the shrine of the martyr Sayyid Mahmúd. Next it is the tomb of one of his companions (name unknown). This tomb has sunk on the side next the tomb of the martyr his master. It is said that it has been several times repaired, but always sinks down again; the reason being the wish of the disciple to turn towards his preceptor. There are, I believe, other places where the same idea exists. Can any one give them?—*William Crooke, Muzaffarnagar.*

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**487. Pir Chithri—Pir Thigri—Pir Lingri—Pir Rore—Anthropomorphism in the Panjab.**—See Vol. III, note 15. The saint's name mentioned therein should have been Pír Chíthrí not Chishtí. If a traveller throws a stick on one of his cairns, intimation is immediately conveyed to the traveller's home, where "all's well" is reported. I referred the matter to a Mulla of the Sháhpúr District, on his way to a celebrated shrine, and received from him the following written *fatwá*:—"Sir,—The petition is this, that yokels fix upon a place, and if their wishes are complied with (their prayers are heard), they promise to put branches of trees (*gohá*) and shreds of cotton cloth there. They call the place Pír Thigrí. But this is forbidden by the *Shara*, and is Paganism."

An old Muhammadan friend tells me of two other pírs much worshipped by Pír Lingrí thieves—(shreds of cotton cloth tied to a tree), and Pír Rore (one brickbat put on another), to whom sweetmeats are offered by successful cattle thieves.—*M. Millet.*

[The above are interesting instances of the anthropomorphism so observable in the Panjáb of the day. The people seem first to personify places and things, and then worship them. The *Darbár Sáhibs* all over the country are strong instances of this: so is the Rore Sáhib, where Gurú Nának prayed on the hard ground; the Milasthánjí, where he tended his cattle; and so on. This subject is well worth extensive investigation.—ED.].

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**488. Pir Shamash—Shams Tabrez.**—Who is Pír Shamash? I have heard him appealed to by Mánjhá Sikhs when playing at cricket. Is he the celebrated Faqír Shams Tabrez of Multan?—*M. Millet.*

[I think it is pretty safe to assume that Pír Shamash is Shams Tabrez, who is so well known all over the Panjáb, and who has so peculiar a history as regards his fame there. The story seems to be somewhat as follows:—Maulána Shamsu'ddín Muhammad Tabrezí was the Súfi tutor of the more celebrated Maulána Jalálu'ddín Maulaví Rúmí. In disputes between opposition parties of Súfis led by Shams Tabrezí and 'Aláu'ddín Mahmud, son of the Maulavi Rúmí, Shams Tabrezí, was killed by being thrown down a well at Qunia (Iconium) in Asia Minor (Rúm) in 1247 *A. D.* In time several standard legends grew up around his memory, and these in quite modern days were transferred in India bodily to another individual named Shams Tabrez belonging to a Shí'a family of Multan, to whom, in 1787 *A D.*, a large tomb was raised. See *Legends of the Panjáb*, Vol. II, pp. 404, 573; Vol. III, p. 89 *ff.* There is no part of the Panjáb to which the legendary fame of Shams Tabrezí has not spread.—ED.].

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**489. Belief in Human Sacrifice—Central Provinces.**—When the railway bridge at Khámtí was building, there was a general belief that the Government had ordered a number of children to be buried beneath its piers to propitiate the powers of the water.

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## SOCIAL CUSTOMS.

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**490. Panchayats and "Caste" among the Chamars.**—It had been a busy day with Gopál; he had worked all day at his awl, and as evening drew close, he walked out from his daughter's house to refresh himself with a drink of *tárí*. Now Gopál had no house of his own; he lived with his daughter after his wife's death, and rumour had it that he was possessed of some money. It was nothing unusual for Gopál to indulge in his favourite drink of the grateful

palm-juice after his hard day's sedentary work. "But every day is not the same, and it was written in his lot," as he afterwards said, "that woe should befall him on this day." Well, as he was quaffing his usual evening "tot" in the usual Pásí's shop, in walked Rám Dín and Sukh Rám, Chamárs, from the adjoining village of Haráolí, who had come about some *panchâyat* affair to consult the head Chamár of Hájípur; and who joined Gopál in the drink. Thus offering and being offered, Gopál at the end had a few *lábnís* (earthen tárí pots or cups) more than was his wont, and after dark reeled to his house which was not far. Now near his daughter's house, as ill-luck would have it, there was a hut of a Musalmán weaver, and Gopál not seeing very clearly at that hour of night, and having a somewhat hazy idea of *meum* and *tuum*, rushed into the Musalmán weaver's house, and fancying the cooked *dál* (pulse) and rice was in his own house, sat to it at once. While in the act the owner of the house came in, and seeing Gopál Chamár deliberately attacking his meal, raised a hue and cry. This brought the people of the neighbourhood to the spot, and it thus got wind that Gopál had eaten the rice of a Musalmán and had "lost his caste." So said the neighbouring Chamárs, who were glad to get an occasion to pelt at a brother, and get him to provide a feast and a *panchâyat*. Gopál was at once put into a separate hut by his daughter, and all communication, so far as eating and drinking and smoking the *huqqa* went, was stopped with him. But Gopál had a very imperfect recollection of all this that night, and the morn dawned with the stain of an outcaste on him.

After some family consultation, it was decided that the best course for Gopál under the circumstance was to take the initiative, and go round himself to Damrí Mehtar (Mehtar is the title of a Chamár headman), the head Chamár, and a few of the elders, and inform them of his pollution, and to solicit a *panchâyat*, so as to decide what steps were necessary for him to take in order to be sanctified and taken back into the caste. For so long as the decision of the *panchâyat* on his guilt was not known, Gopál, and with him all his relations, would remain outcaste, avoided by all his community, and a burden to himself. Having paid the usual fee for the *thâth* (the matting on which the *panchâyat* sits, and hence the *panchâyat* itself), Saturday was fixed for the gathering of his tribunal of peers, of which due notice was given to the Chamárs of Hájípur. On the stated day all the Chamárs, young and old, came pouring in on the high mound behind the old *dák* bungalow. A little to the east of the main road stands a huge tamarind tree. Beneath the shade of this tree gathered the brethren Chamárs, there to sit in judgment on Gopál, who had of course provided for the very thirsty brethren *ghâilás* (pots) full of the *tárí* which had been the cause of his present disgrace. Gopál, with folded hands and afflicted looks that betokened the severe compunction he had suffered on account of his guilt, stood before this august gathering, when he was thus addressed by Damrí Mehtar in the recognised *panchâyat* language:—"Say, brother Gopál, what has grieved you? What misery has befallen you that you have summoned the *panch log?* Speak before the *panch-bhái.*" Gopál, in subdued tone, related how, under the influence of the baneful *tárí*, he had unwittingly eaten a Musalmán's rice, thinking all the time he was in his own house, and now that he had suffered pollution, he asked the *panch* to have pity on him, and to receive him back into the caste; that he was ready to obey their decree, but hoped they would deal leniently with him. This was the substance of the defence. There was after this a general consultation, and free giving of opinions and citing of parallel cases. Many were the views taken, but Damrí Mehtar, whose opinion on these matters is supreme, at last spoke. He thought that nothing could be done until the Bráhman priest was consulted, and until the Bráhman had, after consulting his *patra* (astrological books), pronounced the exact penances necessary for his purification. For who else could say what was the exact extent of pollution suffered, what the requisite purification? This was considered by all a wise opinion, and was received with the tacit approval which it merited. There was not a single dissentient voice, and this at once showed that Damrí Mehtar was a leader of no mean order. Accordingly a messenger with Gopál was at once despatched to Rámghulám Pánde, who lives in the neighbourhood, soliciting his presence with his *patra*. Having haggled a little about the proffered fees, Gopál at last succeeded in inducing the Pánde to accompany him to the place where the *panchâyat* was held. Although Rámghulám Pánde's family had long ceased to be regarded by other Bráhmans as pure, and some even slightingly said that they were a little "mixed" owing to Rámghulám's grandfather having committed *mesalliance*, yet he possessed sufficient self-respect and dignity not to go among Chamárs, and would consent to give his opinion only from a distance on the moot point, so as not to be contaminated by the touch and too close presence of the low-caste Chamárs. He, therefore, took his seat apart under another adjacent tree, and after hearing the case fully from Damrí Mehtar and consulting his holy book, he pronounced this awful judgment for Gopál's sanctification:—

Five *kiriás* (acts of penance), he said, were necessary before he could be rendered pure again and received back into his caste. *Gangá sewan*

(worship of the Ganges) for one month and a quarter. This was to be performed by Gopál taking up his abode for five weeks on the banks of the Ganges; there he was to beg for his livelihood, get what he could, and convert it in the evening to flour (*áttá*), the bread of which, with milk, was to be his only food once a day for this period of penance; after which he was to shave his head and face, and then feed at least five Bráhmans. This was to be accomplished by asking five Bráhmans to eat what they pleased at his expense in a Modí's shop, as no Bráhmans would go to his house. This over, he was to feed as many of the elders of his community as his means allowed. And last (though not by any means the least), the crucial purification lay in his eating a quantity of dung with sand from the banks of the Ganges. The Bráhman, be it noted, took special care to point out that the dung, in order to be efficacious, ought to be the dung of a heifer (a young cow that had not yet calved). Thus ended the *panchâyat* in Gopál's case.

And as the unconscious Englishman in Alláhábád takes his evening walk to the *ghát* where the two sacred streams meet, he sees a shrunken figure of a man, old and somewhat bent, sitting on the edge of the river contemplating the sacred stream. This is Gopál. He has yet to run four weeks, and if he survives this period he will taste the purifying dung and sand. Who will say with Sir Alfred Lyall in his *Asiatic Studies* after this that the Chamár has no caste; that "its tendency in modern India is to subside and fade away out of active life?"

The above story (from actual facts) is a typical instance of the powerful sway exercised by *panchâyats* on all low castes in regard to social matters. The voice of the community, represented by the *panchâyat*, is all powerful, and no one, be he ever so rich or powerful, dare defy its authority or question its decrees. The Chamár is one of the lowest of the low in the social scale, in "the tangled jungle of disorderly surperstitions;" and if you were to ask one of a higher class, he would invariably tell you that the Chamár has *no caste*, and will point out to you the strange incongruity of this caste, which will eat a dead fowl, but will throw away his earthen cooking pot if it happens to be touched by a live fowl! But with all this the Chamár, the Dusád, the Dhobí, and even the Dom, evidently do not think so, and bind and hedge themselves with innumerable restrictions of caste—all in imitation of the Hindú, within whose pale they would fain be reckoned.—*C.*

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491. **Birth-Custom—Sham purchase of a Child—Bombay.**—Parents who have the misfortune to lose their children young, resort to the following, among other, methods of preserving the life of one or two. As soon as a child is born, it is consigned to the arms of a Dhed (scavenger), or other low-caste woman with whom a previous understanding has been arrived at, through the back door. The woman then reappears at the front door with the child in her arms, and offers it for sale to the family as one of her own, when the parents give the woman some money and grain, and thus purchase it under the belief that since it is their fate to lose children, they have saved the life of this child by making believe that it is the scavenger's offspring.—*P.*

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492. **Marriage Custom—Aroras.**—When the bride is about to be sent to her father-in-law's house, she gets some *dhán* (unhusked) rice from her family priest (*parohit*), who tells her to throw it backwards into the kerchiefs of her parents and her maternal uncle, as they stand behind her, and to repeat to herself—

*Tuhádá karm, tuhádá nál, mere karm mere nál.*

Your fate to you, my fate to me.

She has to say this three times, by which time she begins to weep at the idea of parting conveyed in the words. Meanwhile a party of maiden collected for the purpose, sing the following refrain—

*Dhán sitt le dhele;*
*hun hoin parái!*
*Bháin dí bhainíríe,*
*hun hoin parái!*
*Náne dí dohtaríe,*
*hun hoin parái!*
*Bábe dí potaríe,*
*hun hoin parái!*
*Máme dí bhanjíe,*
*hun hoin parái!*

Throw the rice, O daughter;
Now thou art another's!
Sister of thy brethren,
Now thou art another's!
Granddaughter of thy (maternal) grandfather,
Now thou art another's!
Granddaughter of thy (paternal) grandfather,
Now thou art another's!
Niece of the (maternal) uncle,
Now thou art another's.—*Chaina Mall.*

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493. **Counting the Seasons—Hindus.**—The ordinary illiterate Hindú knows only two seasons—the hot and the cold. The hot season commences with the Holí and ends with Díwálí, and the cold season *vice versâ*.—*Chaina Mall.*

494. **Eating Custom—Khatris and Aroras.**—Among Khatrís and Arorás, a wife cannot eat before her husband has eaten, however late he be; nor, as a rule, can the women of a household eat before the men have eaten and gone away. —*Chaina Mall.*

495. **Birth Custom—Announcing birth of a son**—Among Baniyás, Káiths, and Bráhmans, the birth of a son is announced by beating a brass plate (thálí). This soon brings the neighbours and relatives to the spot, who offer their congratulations. The proper person to perform this beating is the daughter of the house or the husband's sister.—*Chaina Mall.*

496. **Riding horses—Hindu women.**—High-caste women are not allowed now-a-days to ride on a horse: the consideration leading to the rule being apparently that the horse is too noble an animal for so inferior a being as a woman to ride, and that it would unduly interfere with the privacy insisted on.—*Chaina Mall.*

497. **Originators of the Hindu festival.**—The Hindús believe that the Káiths originated the Holí, the Baniyás the Diwálí, the Bráhmans the Saloná, the Rájpúts and the Chhatrís the Dasahrá. This notion is no doubt based on observation of the extent to which each class is addicted to the festival noted.—*Chaina Mall.*

498. **Ekadshi—Agricultural Fast.**—No corn can be eaten on an *ekádshí* (the 11th day of the lunar fortnight), nor can bullocks be worked on these days. In the territories of the Maháráját Sindhiá, none of the Royal animals are fed at all on the Deoshainí Ekádshí.—*Chaina Mall.*

499. **Sunday closing by Hindus.**—The jewellers and watchmakers of the Rádhá Bazár, Calcutta, have set on foot a movement to close their shops on Sundays for the future. The whole guild have combined to bring this about, and have come to an understanding amongst themselves that any one infringing this rule by opening on a Sunday, will be liable to be mulcted, in the sum of Rs. 50, to a common fund, the proceeds of which are to be applied for the benefit of the fraternity, as may be deemed most advisable. The stationers have such a rule already, and it is very possible that every class of shops could be so closed if its members so wished it, and entered into a combination for the purpose. In very many of the urban villages of Bengal and Bihár, milk is not sold on Sundays on any pretext whatever, the vendors preferring to give it away rather than charge for it, but this is probably some caste mandate, or even a remnant of the teachings of the early Dutch and Portuguese settlers. Of this type, also, is the general closing of smithies in those places on Sundays, the blacksmiths rufusing to light a fire through fear of offending Biskuriná, the god of artificers and traders.

In this connection, an enquiry with reference to the above newspaper cutting, into the causes which led to the closing of *all* the Hindú shops in the city of Multán on Sundays, would be desirable. I am told that in some parts of the Panjáb salt is not eaten on Sundays.—*M. Millet.*

500. **Native notion of European punishments—Central Provinces.**—A little European child was allowed by two careless ayahs to fall out of a carriage, and was killed; and a report was spread that the two ayahs were to be torn to pieces by dogs next day on the parade-ground at Khámtí, and a great crowd assembled to see the sight.

## FOLKLORE.

501. **Objection to taking a Pension.**—See note 1087, Vol. II. Another native puts the case in quite a different way. "*Sáth te tí Rájá te rayat.* From sixty a month to thirty (rupees) from king to peasant. When I am a Government servant and enter a village, I am received with salutations, have milk and other good things given me, and am offered a cot to sit upon; but a pensioner can't get a pull at the village pipe." —*M. Millet.*

502. **Cures—Rheumatism—Cramp.**—"Two days afterwards he (a peasant of the Wanyambo race) found no improvement (in my state), and having repeated some mystic words behind me, another charm of wood and goat's flesh was tied above the knee and round the ankle, much in the same way as a kind lady in Scotland once sent me a string of soda-water corks to be worn at night as a cure for cramp!" Captain J. A. Grant's *A Walk Across Africa* in *Blackwood's Magazine*, 1864, p. 152.—*M. Millett.*

503. **Meteors.**—Meteors are, a Muhammadan of the Gurdáspúr District tells me, hot coals cast from heaven at the devil, who is always attempting to ascend there against orders.—*M. Millett.*

504. **Mamiai.**—(Compare Vol. I, notes 459, 460; Vol. II, note 1073). "All Sídís believe that the Jews or Yahúdís living in Calcutta, seize

people and tie them up by the heels till blood falls from them into a dish, when they are released, but rarely survive. The blood so obtained is prepared, and sold as a most valuable chest complaint medicine called mumián. Frij, a Sídí, had, while in Calcutta, once been seized, but escaped while the Jew went up a ladder! Also one of his comrades, whom he had seen tied up by the heels, gave evidence to the police, and had the Yahúdí put in prison for eighteen months." Captain J. A. Grant's *A Walk Across Africa*, in *Blackwood's Magazine*, 1864, p. 264. —*M. Millett.*

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505. **Unconscious Witchcraft—Yorkshire.**—The fishermen of Staithes in Yorkshire have a firm belief in witchcraft, but a debased form of witchcraft of the *gettatura* order, the witch being wholly unconscious of his or her power of evil. Until quite recently—and I am informed that by some of the older inhabitants the custom is still secretly maintained—it was customary, when a smack or coble had had a protracted run of ill-fortune, for the wives of the crew and owners of the boat to assemble at midnight, and, in deep silence, to slay a pigeon, whose heart they extracted, stuck full of pins, and burned over a charcoal fire. While this operation was in process, the unconscious witch would come to the door, dragged thither unwittingly by the irresistible potency of the charm, and the conspirators would then make her some propitiatory present. Again, it is of frequent occurrence that after having caught nothing for many nights, the fishermen keep the first fish that comes into the boat and burn it on their return.—*O. M.*

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506. **Omens—Journeys—Yorkshire.**—All four-footed animals are considered unlucky, but the most ill-omened of quadrupeds is the pig. If, when the men are putting their nets into the boats, the name of this innocent and succulent animal, is by accident mentioned, they will always desist from their task and turn to some other occupation, hoping thus to avert the evil omen, and in many cases will renounce the day's expedition altogether, convinced that no good could come of it. The sight of a drowned dog or kitten, too, as he goes towards his coble, will always keep a Staithes fisherman at home; and, what is still more curious if, as he walks to his boat, his lines on his head or a bundle of nets on his shoulder, he chances to meet face to face with a woman, be she even his own wife or daughter, he considers himself doomed to ill-luck. Thus, when a woman sees a man approaching her under these circumstances, she at once turns her back on him. If a fisher sends his son to fetch his big sea-boots, the bearer must be careful to carry them under his arm. Should he by inadvertence place them on his shoulder, his father will inevitably refuse to put out to sea that day. —*O. M.*

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507. **Eggs unlucky—Yorkshire.**—An egg is deemed so unlucky that a Staithes fisherman will not even use the word, but calls it a roundabout. —*O. M.*

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508. **Months lucky and unlucky.**—A month with five Sundays brings disease. There will be great fear in a month with five Tuesdays. There will be scarcity in a month with five Saturdays. A month containing five Wednesdays, Thursdays, or Fridays, is lucky. Sacrifices to the gods (*Devkárya*) should be performed in the light fortnight (*Shuklpaksh*); ceremonies for deceased relations (*Pitr kárya*) in the dark fortnight (*Krishnpaksh*). From the 5th of the light fortnight up to the 5th of the dark fortnight is lucky. From the 5th of the dark fortnight up to the 5th of the light fortnight is moderate, *i. e.*, not very lucky nor very unlucky. —*W. Crooke.*

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509. **Lucky and unlucky days.**—The 1st is the accomplisher of desire; 2nd, completer of work; 3rd, destroyer of disease; 4th, producer of quarrels; 5th, giver of knowledge; 6th, producer of evil; 7th, giver of prosperity; 8th, destroyer of disease; 9th, bringer of death; 10th, giver of wealth; 11th, giver of prosperity; 12th, causes anxiety regarding life or death; 13th, gives prosperity; 14th, brings evil; the full moon gives strength; the *Amávas* produces evil. From 1st to 5th of the light fortnight is lucky; from 5th to *Amávas*, moderate; from *Amávas* to 5th, unlucky. In the dark fortnight from 1st to 5th is lucky; from the *Amávas* to the 5th is bad; from 5th to 10th, moderate; from 10th to 5th, bad.—*W. Crooke.*

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510. **Food and acts forbidden on certain days.**—On 1st, don't eat cucumber preserve (*pethá*); on the 2nd, the jack-fruit (*kathal*); on 3rd, salt; on 4th, sesamum (*til*); on 5th, mango preserve; on 6th, oil; on 7th, myrobalan (*áonla*); on 8th, cocoanut; on 9th, sweet pumpkin (*káshíphal*); on 10th, trichosanthes (*parval*); on 11th, coarse meal (*daliyá*); on 12th, *masúr* pulse; on 13th, egg-plant (*baingan*); on 14th, honey. Don't gamble at the full moon. Don't eat meat on 8th. Don't be shaved on 14th. In the *Nandá* days (*i. e.*, 1st, 6th, 11th) amuse yourself, make journeys, have singing and dancing. In the *Bhadrá* days (*i. e.*, 2nd, 7th, 12th) have marriages, do the repairs of carts, and practice athletic exercises; make journeys. In the *Jayá* days (3rd, 8th, 13th) go in for fighting, sword exercise, and making flags. In the *Riktá* days (4th, 9th, 14th), do work in metals, use poison, arms, and do other villainy. In the *Púrná* days (5th, 10th, full moon), do marriages

and other good works, penance for sins, and use medicine. On the *Amávas* carry out the ceremonies for deceased relations (*Pitr kárya*).—*W. Crooke.*

511. **Works proper on various days.**—*Sunday:* initiation of a king; singing and music; going in a palanquin; attending on a King; rearing cows and oxen; fire sacrifice to Agni; teaching spells (*mantra*); taking medicine; making tools; shop-keeping; work in gold, copper, leather work; fighting.

*Monday:* the temple conch shell; the lotus, pearls, silver, eating; extracting sugarcane juice, water and its use; celebrations; milk; singing; flowers; clothes.

*Tuesday:* separation; theft; lies; poison; arson; making of tools; killing; fighting campaigns; journeys; work in mines; gold; pearls; red clothes; bleeding.

*Wednesday:* works of cleverness; charity; reading—the 64 handicrafts; painting; carpentry; service; writing; working in ore; making things of gold or shells; athletic exercises; arguments.

*Thursday:* works of piety; oblations; worship of the nine planets; disputes of learning; clothes; journeys; looking after carriages and horses; medicines.

*Friday:* singing; music; sleeping on beds; wearing precious stones and jewelry; using perfumes; doing trade; buying and selling cattle; treasury work; cultivation.

*Saturday:* work in iron, stone, lead, swords; appointing servants; doing sins; lying; thieving; lamenting; going into a house; giving spells; settling any business.

On Saturday the day is strong; Sunday, day and night; Monday, day and night: the other days are strong for night-watches after the planet rises. On Thursday, Friday, Sunday, there is no ill-luck by day, but there is by night. Monday and Tuesday *vice versâ*. Wednesday is unlucky both by day and night. On Saturday the day is bad, but the night good. Monday, Wednesday, Thursday, Friday are lucky. On the other days of the week you should only do the things prescribed already as lucky.—*W. Crooke.*

512. **Using Oil.**—If you oil yourself on Sunday you will be re-born a snake; on Monday, it brings beauty; on Tuesday, trouble equal to death; on Wednesday, wealth; on Thursday, injury; on Friday, trouble; on Saturday, ease. If you oil yourself on Sunday, put some *dúb* grass in the oil; on Tuesday, a little earth; on Thursday, flowers.—*W. Crooke.*

[The above five notes are mainly taken from the popular astrological manual,—the Jyotíshsár—translated into Bhásha Hindí by Munshi Krishn Lal, from the Sanskrit of Pandit Brindaban Das.—To be continued.—Ed.].

513. **Rain Spells.**—The people have been very busy in Muzaffarnagar lately in the present dry season using spells for rain. One spell is, that the women seize the anvil of the local blacksmith and pitch it down a well or into the village tank. Another is, when a gang of women come out to where a man is ploughing, and drive him and his oxen by force back to the village, where the ploughman and his cattle are well fed. The people here do not seem to know the spell so popular in the Eastern Districts in seasons of drought. A gang of women go out quietly at night, and in *puris naturalibus*, drag a plough along two or three furrows. The men of the village carefully keep out of the way, and any conduct like that of Peeping Tom of Coventry is severely reprobated, and is considered not only to vitiate the spell, but to bring trouble on the village.—*William Crooke, Muzaffarnagar.*

[This last spell seems in various closely allied forms to be a universal one throughout many parts of the East and West.—Ed.].

514. **Rain Spells.**—It is not an uncommon practise among Baniyás to keep away rain for the consequent rise in the markets by the following charm:—They give an unmarried girl some oil, which she must pour on the ground with the following invocation:—

*Main ná tel gerún mainún páp:*
*Tú ná bádal phére tainún páp:*

If I pour not out the oil, mine the sin:
If thou disperse not the clouds, thine the sin.

Here is another prescription with the same object. Take a *ser* (pint) and a quarter of rain-water, put it into a new earthen pitcher (*gharú*), and bury it in the ground at a spot where a roof spout (*parnálá*) discharges. This will at once cause the rain to cease.—*Chaina Mall.*

515. **Witches—Clothing—Bombay.**—It is believed that women who are not blessed with children, practise sorcery on other people's children through the medium of their wearing apparel, in the hope of securing offspring for themselves; and on this account mothers jealously guard against their children's clothes passing into strange hands.—*P.*

516. **Charms to bring home an absent husband—Bombay.**—Hindú wives put a metal ladle into a link of the door chain, when a husband is late in returning home for his dinner, or else they place the low wooden stool and the plate (whether of metal or leaves) of the absent husband against the wall. Either of these acts will bring him home at once.—*K. Raghunathji.*

[It should be remembered that an orthodox Hindú wife cannot dine until after her husband.—Ed.].

**517. Charms to procure pregnancy—Barren women—Bombay.**—Cutting off a small piece of the foreskin of a newly born infant and swallowing it is very efficacious in causing pregnancy. Also if the husband of a barren woman will tie her up to a *nim* tree and beat her (the day of an eclipse is the best for this) until some one goes bail for her, he insures her pregnancy.—*K. Raghunathji.*

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**518. Charm to procure pregnancy—Barren women—Bombay.**—Cutting off a piece of a newly-born infant's swaddling clothes, soaking it in water, and then drinking the water, will kill the child and cause it to take birth in the womb of the barren woman who performs the ceremony.—*Kashibai, K. R.*

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**519. Charm to procure pregnancy—Barren women—Bombay.**—Drawing cross lines with black nut on the swaddling clothes of a newly-born child kills it and causes it to take birth in the womb of the barren woman who performs the charm.—*Sundrábái, K. R.*

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**520. Winnowing fans—Sneezing—Luck—Bombay.**—It is very unlucky to sit in or to sneeze into a winnowing fan.—*Sundrábái, K. R.*

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**521. Tulsi worship—Bombay.**—It is unlucky for a girl to worship the *tulsí* plant in the afternoon, as it brings her an old man for a husband.—*Sokrábái, K. R.*

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**522. Luck—Lamps — Bombay.**—It is unlucky to pull in the wick of a burning lamp (*chirágh*). It is as bad as murder, and is like pulling out the life of a man.—*K. Raghunathji.*

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**523. Luck—Drinking—Bombay.**—It is unlucky to go to bed thirsty.—*K. Raghunathji.*

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**524. Unlucky gifts after dusk.—Bombay.**—You should never present the following things to any one after the lamps are lighted: cowdung, catechu, rice or tamarind, or it will impoverish you while it enriches the receiver.—*K. Raghunathji.*

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**525. Luck—Gourds — Bombay.**—It is unlucky to cut a gourd *(dudyá)* on a Sunday or Monday, for it is the same as cutting the Sun's neck.—*Sundrábái, K. R.*

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**526. Luck—Grain—Bombay.**—You should not toss grain in the air and catch it again, for this bad practice raises its price.—*K. Raghunathji.*

**527. Signs of a Son—Bombay.**—If a woman on the fourth day of her courses finds a circular stone after bathing, and worships it as Ganesa, she gets a son (Ganpatí).—*Sundrábái, K. R.*

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**528. Signs of a Son—Bombay.**—When a woman is pregnant the following is a test of the sex of the child to be born. A dish of balls made of rice-flour must be prepared, in one of which is a small whole ball and in another a *karanjí* or half-ball. The woman must then eat up the dish, and if she comes first upon the ball containing the *karanjí*, the child is to be a girl, and *vice versâ*.—*K. Raghunathji.*

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**529. Winnowing fans—Shiralas — Bombay.**—The *shirálá* vegetable should never be put into a winnowing fan, as it then becomes bitter. —*K. Raghunathji.*

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**530. Practical jokes on sleepers—Bombay.**—It is a most reprehensible thing and equivalent to murder to play practical jokes on sleeping persons, so as to change their appearance, *i. e.*, to paint the face in fantastic colours, or to give moustachios to a sleeping woman. The reason is this. Whenever any one sleeps the soul leaves the body and roams abroad, and returns at the awakening: if therefore the soul can't find its own proper body on its return, it remains away altogether, leaving the body a corpse!—*K. Raghunathji.*

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**531. Grinding stones — Bombay.**—Never keep the two grinding stones apart, as it leads to family quarrels. Tearing the stones apart is to tear asunder close relatives, such as father and son, husband and wife.—*Sundrábái, K. R.*

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**532. Hailstorms—Virgins—Charms.**—If a young virgin throw an iron platter (*tawá*) out of the house, it will cause a hailstorm to cease. I may here remark that virgins are believed to be specially successful in the performance of spells and charms generally on account of their purity. —*Chaina Mall.*

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**533. Evil-eye—Fire.**—It is a good thing to choose an auspicious moment *(mahúrat)*, and throw portions of all kinds of sumptuous food into a burning fire to avoid the effects of the evil-eye generally.—*Chaina Mall.*

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**534. Milk—Dying persons—Serpents.**—Never give milk to a dying man, as it will turn him into a serpent at his next birth,—*Chaina Mall.*

535. **Kalapani—Andaman Islands.**—Kálápáni, Black-water, is a term applied to the British convict station at the Andaman Islands among other places The natives of the Pánjab believe that the prisoners there are given dirty (black) water to drink and rotten things to eat, are branded on the forehead on landing, and are made to work without rest even on the sacred holidays.—*Chaina Mall.*

[The above wonderfully-distorted notions on the very mild and paternal treatment of life-convicts at the Andamans may be useful in keeping would-be criminals out of the clutches of the law.—ED.].

## CASTES AND TRIBES.

536. **Ram Singh and the Kukas.**—Rám Singh, the Kúká, who died at Rangoon on the 29th November 1884, was the son of a poor carpenter of Bhainí, in the Lúdiáná District, and for some years followed his father's trade. In 1844 he took service as a *sawár* in the army of Mahárájá Ranjít Singh, returning to his trade as a carpenter after the occupation of the Panjáb. Somewhere about the year 1850, he went to the Ráwalpindí District, and there made the acquaintance of an Udásí *faqír* named Bálak Singh, who had founded a then insignificant sect known as that of the Sagiásís or Habiásís. Rám Singh became one of Bálak Singh's favourite disciples, and when the leader died in 1863, succeeded him as a spiritual chief. The Sagiásís looked to Govind Singh as their only Gurú, forbade all worship save the reading of his *Granth*, would not employ Bráhmans, and in many ways revived the old Sikh faith in its primitive shape. After the death of Bálak Singh, the movement died out in the western parts of the province, but Rám Singh began proselytizing in the Lúdiáná District, and gained many followers; converts being found amongst Jats, Chamárs, Khatrís, Bráhmans, and even Muhammadans. Women and girls joined the new sect in thousands; and Rám Singh became the head of a band of fanatics bearing a singular resemblance to the Salvation Army. The Kúkás, or Shouters as they now came to be called, presently attracted the serious attention of Government by acts of iconoclasm; and it likewise appeared that Rám Singh's followers were being regularly drilled, and that a postal machinery had been established, which, in the hands of a designing leader, might rapidly become an engine of grave political danger. The fame of this new religious federation spread abroad beyond the borders of India, and spies were even sent from Kábul to report on the teaching and influence of the carpenter or Bhainí. In 1869 there was a so-called riot in the Fírozpúr District, but the prompt arrival of the authorities, Messrs. Turton Smith and Wakefield, prevented any immediate consequences. The Kúká movement finally culminated in a rising in the Máler-Kotlá State, which ended in a number of Kúkás being blown from guns and executed, and the deportation of Rám Singh to British Burma, where he has lived ever since as a political prisoner.

537. **Dandi Faqirs.**—This is a sect of homeless begging ascetics, consisting both of Hindús and Musalmáns, who live by the Ganges, which they can never leave. They may go where they choose in the day, but must sleep beside the Ganges on any spot they may temporarily pitch upon every night. They wander about with a small staff in their hands, and whenever they come across a temple (*masjid*) or shrine, they bow their heads to it, and salute it by striking the door thrice with the staff. Hence their name of Dándí. They bathe early in the Ganges, and then set forth to beg, and can only receive alms of one person in the day, whatever the amount, whether enough for their wants or not. They can also only beg of three persons in the day, and should they not succeed in securing any alms from the first three persons they beg from, they must go fasting for the day. Their flour also can only be kneaded with Ganges water.—*Ghulám Hussain Khán.*

538. **Tribes of the Hoshiarpur District.**—The following notes on tribes in the Hoshiárpúr District have been abstracted and arranged from various Reports and Diaries prepared by officers of the District and Settlement Staff at the time of the census of 1881. Some information on this subject was collected and submitted to the Deputy Commissioner of the Census in the Panjáb at the time; especially, very full notes were supplied by Sirdár Gúrdiál Singh, and the District Report was altogether as bulky as could be considered reasonable. But time failed to digest and arrange all the ethnological information which had been collected.

As some of it at least is probably worth preserving, either as not published in Mr. Ibbetson's most valuable treatise on *Panjáb Ethnology*, which is the foundation of the literature of this science for this part of India, or elsewhere, or as furnishing confirmation of facts already elicited in other localities, I have now put together the following notes, adding a few remarks of my own, and *memoranda* gleaned by myself.

I will preface them with an extract from a Tour Diary of Sirdár Gúrdiál Singh, which bears

on the great problem which constantly meets the student of Indian Ethnology, *viz.*, the history of the origin of the various subordinate castes. He relates as follows:—"I observed that a woman had been recorded as Tháví cr stone-cutter by caste. This looked an *occupation*, and I thought it was a mistake. But on asking the old woman I found the entry in the schedule was right. She said she was a Bráhman by birth. But Bráhmans would no longer intermarry in her family. She told me that when they took to the occupation of stone-cutting, their caste refused to associate with them, and the Thávís then formed a caste of their own. Some of these, she said, were Bráhmans and Rájpúts, and others Kanaits, by birth, and they all intermarried freely. They were quite distinct, she insisted, from persons who *followed the trade of* cutting stones (*Thávís*), and *have not given up their real caste*. She claimed to be true Tháví. This clearly proves the manner in which so many castes, unknown to the Hindú *Shástras*, and not recognised by them, have been originated, and some of them, perhaps, only a few centuries ago." The above is a valuable illustration of what has been called by Mr. Nesfield the "functional" origin of caste.

In the following notes the order of the tribes or castes is alphabetical:—

*Awáns:* Of the interesting class of the *Awáns*, there is a strong colony in the Hoshiarpur District. The legend there is, that the tribe is descended from one Qutb Sháh, one of Muhammad's apostles or emissaries. The name Awán is said to be derived from the circumstance of Qutb Sháh having built his house in Baghdád on some brick-kilns (*aveyán*), which has been corrupted into Awán. Qutb Sháh having left Arabia, eventually settled in the country now constituting the Sháhpur and Jhelam Districts. A branch of the family came from that quarter and settled in what is now the northern part of Dosúyá tahsíl some 500 years ago. The Awáns, however, have also been classed in their origin with the old Aryan stock of Bráhmans, Rájpúts, and Khattrís (Lachman Dás, Poplé.) It has been also said that Awáns are descended from Rájpúts by *karewá* marriages; and that they are among Musalmáns what Mehtons are among Hindús—(see *Mehton*). The Awáns are notoriously unsuccessful cultivators. They are probably thriftless; but their villages are situated in a dry tract, which it is difficult to make much of.

*Bráhmans:* The Bráhmans are very numerous in this District, especially on the Siválik Range and the hill area beyond it. They belong almost entirely to the great family of Sársút (Saraswatí) Bráhmans, and the Gaur and Kanaujiá Bráhmans of more southerly Districts would not acknowledge them as caste-brothers. The Sársúts are divided into several septs, the best known of which perhaps is the Bahárdhwáj. These septs again are divided into *gots*. Thus a Bráhman from the neighbourhood of Amb will be by caste Bráhman; his tribe will be (probably) Sársút; his sept Bahárdwáj; and his *got* Rattan. The various septs intermarry.

*Changs:* These have close affinities with the Báhtís, and are the same as the Girths of Kángrá. They are known as a well-conducted section of the people.

*Chúhrás:* It is remarked by Mián Qutb Sháh of Miání that the *gots* of the Chúhrás resemble those of the Játs.

*Chamárs:* Sirdár Gúrdiál Singh found that Chamár weavers in Uná tahsíl were entered as Bhattís, and Hindú in religion. "It is surprising," he says, "that every tribe, even the Chamárs, claim to be Rájpúts. In some instances Bhanjrás and Daulás were shown as Rájpúts."

*Duggars:* The Duggars of the tract about Datárpur are said to be in origin Hindú Rájpúts, who were driven out of their homes by the Rájá of Jammú, and took shelter in the jungles about Datárpur, in the north-east of Dosúyá tahsíl. Their name suggests their original connection with the Jammú Dográs.—*W. Coldstream.*

[To be continued.—ED.].

## LANGUAGE.

539. **Mula—Blight**—See Vol. I., note 235. *Múlá*, in the south Panjáb, means "blight," and is supposed to be so called because it destroys the plant attacked down to the root (*múl*). It may, however, be connected with the meaning "unfortunate." *Múlá* is a common name for Hindús, being a short form for Múl Chand or Múlráj. It is a well-known practice for a man whose crop has been attacked by this blight, to entice a Hindú named Múlá into his field, and then to drive him out with blows. By this means he considers that he has expelled *múlá, i. e.*, the blight from his field. When Sáwan Mal was ruler of Multán, and his sons Karm Náráyan and Múlráj were governors of Leiá and Jhang respectively, it was said—

"*Multán dá Sáwan, Leiá dá Karm, Jhang dá Múlá.*

The rains for Multán, kindness for Leiá, blight for Jhang."—(See O'Brien's *Multání Glossary*, s. v., *Múlá*).—*M. L. Dames.*

**540. Various senses of some Hindustani verbs.—**

(1). *Chhánná :* to sift.
(*a*). *Átá chhánná :* to sift flour.
(*b*). *Páni* (or *shráb*) *chhánná :* to strain water (or wine).

(2). *Gúndhná :* to thread.
(*a*). *Chotí gúndhná :* to plait the hair.
(*b*). *Átá gúndhná :* to knead flour.

(3). *Márná :* to strike.
(*a*). *Tána márná :* to reproach.
(*b*). *Buchár márná :* to rain heavily.
(*c*). *Túfán márná :* to blow a gale.
(*d*). *Talwár márná :* to strike with a sword.
(*e*). *Pichkárí márná :* to squirt with a syringe.

(4). *Lagáná :* to attack.
(*a*). *Darakht lagáná :* to plant a tree.
(*b*). *Surma lagáná :* to put on antimony.
(*c*). *Kájal lagáná :* to put on lamp-black.

(5). *Bándhná :* to bind.
(*a*). *Nál bándhná :* to fasten on a horse shoe.
(*b*). *Shist bándhná :* to take aim.
(*c*). *Shart bándhná :* to fix terms.
(*d*). *Haur bándhná :* to make an agreement.
(*e*). *Safá bándhná :* to form a line.
(*f*). *Pichhaunde bándhná :* to pinion.

(6). *Chaláná :* to make to go.
(*a*). *Haul chaláná :* to stab.
(*b*). *Bází chaláná :* to play a game.

(7). *Chhána :* to cover.
(*a*). *Ghar chhána :* to thatch a house.
(*b*). *Abar chhána :* to cloud over.

(8). *Bajáná :* to sound.
(*a*). *Dhol bajáná :* to beat a drum.
(*b*). *Sankh bajáná :* to blow a conch.

(9). *Uthná :* to rise.
*Haul uthná :* to be frightened.

(10). *Katarná :* to cut with the teeth.
*Rásta katarná :* to make a short cut.

(11). *Lána :* to bring.
*Dalíl lána :* to prove by a test.

(12). *Mitáná :* to blot out.
(*a*). *Fasád mitáná :* to make up a quarrel.
(*b*). *Harf mitáná :* to take away a disgrace.

(13). *Chhitkáná :* to sprinkle.
*Dáman chhitkáná :* to shake the skirts.

(14). *Thonkná :* to make firm.
*Mekh thonkná :* to drive in a nail.

(15). *Orná* (not as commonly *orhná*, which is to put on) : to cover with a shield.
*Wár orná :* to ward off a blow.

(16). *Chhíntna :* to cut.
(*a*). *Kaprá chhíntna :* to beat a cloth.
(*b*). *Gardan chhíntná :* to cut the throat.
—*R. C. Temple.*

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**541. Reduplicated words in Hindustani.—** It is well known to all students how common these are in the Indian languages, and as the forms of many are arbitrary, in so far as synonyms are arbitrarily chosen for this class of juxta-position, and as their use is very idiomatic, lists of them are worth collecting. The following is the commencement of such a list, which will be continued in future numbers :—

*Ubrá subhrá :* remnants.
*Abrú sharam :* (a) character (to lose).
*Arap chharap :* sometimes.
*Itná utná :* more or less.
*Arwas parwas :* neighbourhood.
*Asrá ujhal :* shelter.
*Argas bargas :* worthless.
*Ik ádh :* some, few.
*Aisá waisá :* so so.
*Agar tagar :* pride.
*Amhne sámhne :* face to face.
*Aune paune* (*bechná*) : (to sell) at any price.
*Aná káni :* purposely deaf.
*Ail fail :* abuse.
*An pán :* honour.
*Unchá lámbá :* tall.
*Anwe jánwe :* twins
*Auras chauras :* all round.—*R. C. Temple.*

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## HISTORY.

**542. Ranjit Singh's doings in 1809.—** Ranjít Singh himself proceeded to Khusháb, built by Sher Khan Lodi. Ranjít Singh liked the climate of this place, but the citizens offered a stubborn opposition before he was allowed to occupy it. They, however, only fell back on the adjoining fort of Kach, and Ranjít Singh was preparing for an attack, when he was called away by a summons from Atar Singh Dáhrí, who found in Fatteh Khán an opponent he could not vanquish. Ranjít Singh leaving a garrison in Khusháb, marched rapidly towards Sahiwál, and defeated Fatteh Khán with great loss. He raised a contribution of Rs. 85,000, and hastened back to Khusháb. He summoned Jafir Khán Baloch to surrender Kach, which that chief refused to do, and siege was laid to the place. In two severe assaults Ranjít Singh fared badly and was driven back. He then sapped the walls, and laid a train blowing up a portion. This induced the garrison to submit, but they got honourable terms, being permitted to return to

their own homes, while their leader had a jágir bestowed on him. Ranjít Singh now looked for the levy due by Fatteh Khán; but that chief, who had obtained the withdrawal of the Sikh army by pointing out that his poor country could not meet their demand and submit to the ravages of its soldiery, now alleged that though he had taxed his subjects heavily, he could not raise the required sum. Ranjít Singh demanded that a contribution should be levied on the minor chiefs; but Fatteh Khán had resolved to trust his fortune to the sword, and refused to comply. Again the armies met, and again the Muhammadan was beaten, and, with his son, captured. The prisoners were consigned to the care of Gurmukh Singh at Kángrá. The newly-acquired territory, containing ten strong forts and 250 villages, was placed under the control of Prince Kharak Singh, and Ranjít Singh himself had leisure to turn his thoughts to his darling ambition—the conquest of Multán; and he summoned Fatteh Singh Ahluwáliá to meet him from Amritsar with all his force. Faqír Sultán, the chief of Uchh, came into the camp of the invader and tendered submission, but all the other chiefs of the country through which the Sikh army passed, fled on its approach.—*W. A. Campbell.*

## ANTIQUITIES.

543. **Champaner.**—The violent changes of fortune which may be so often seen in the case of historical cities in the East, are nowhere better illustrated, perhaps, than by the present state of the famous fortress and town of Chámpáner, which once formed the principal place f Gujarát and the surrounding country. From very early days, the fort on the Pavagud hill has been mentioned in Indian history. It was seized by Rájpúts fleeing before the Muhammadan invasion of the thirteenth century; and was captured from them two hundred years later by Muhammad Sháh, King of Gujarát (1443-1457 *A.D.*) after a heroic defence, which ended, *more Rajputano*, in the burning of the women and children before the besiegers carried the last defences. More famous than the siege by Muhammad was the capture of the fortress by Húmáyun (in 1530 *A.D.*), who, with 39 companions, scaled the wall of rock under the highest fortress by the aid of iron bars driven into the face of the cliff. In 1803 the place was taken for the last time by the British. In the days of its glory, Chámpáner was embellished with fine streets and stone houses. The country round was exceedingly fertile, full of abundant provisions,—wheat, barley, millet, rice, and many cows, sheep, and goats, and plenty of fruits, for which the gardens of the place were famous. Magnificent square wells were sunk into the solid rock, and formed agreeable retreats in summer, besides affording inexhaustible supplies of water. Famous hunting grounds surrounded the city, and the kings kept many trained animals for sporting purposes. The ruin of the place, after the Mughal invasion, appears, however, to have been almost instantaneous. At the beginning of the seventeenth century, its air was weakening, its water poisonous, and its orchards and gardens the lair of the tiger and lion. Its buildings had fallen in ruin, and its people had given their goods to the winds of destruction. Instead of flowers were thorns; and instead of gardens, close knotted brushwood; and of its sandal groves, neither the name nor trace were left. When taken by the British in 1803, the population did not greatly exceed 500. Fifty years later an attempt was made to re-colonise it; but three-fourths of the new settlers died, and the rest fled for their lives. At present Chámpáner is occupied by a few sickly families, and a small police post. The vicissitudes of fortunes of this once famous place may rank with those of any place of the East, which in old days was great and glorious, and now lies in the dust.

## DISTRICT WORK.

544. **The proper method of dealing with Sands.**—The High Court of the North-West Provinces has decided that a *sánd*, or wandering bull with a sacred character attached to it by the Hindús, for which no one assumes the responsibility of ownership, cannot be made the subject of a larceny. Commenting on the case, the *Pioneer* says:—"We would point out that Hindú religious customs, as is the case with immemorial customs all the world over, are something more than mere superstitions. Underlying them is generally some wise provision for the public welfare. Even the system of child-marriage and enforced widowhood was, in its origin, thoughtfully adapted to the good of the community, and before the abuse of exaggeration crept in, was admirably adapted to the circumstances of Indian life. In an equal degree is this the case with the *sánds* whose irresponsible trespasses have at last put them outside the pale of Anglo-Indian law. Throughout the agricultural districts the breeding of cattle would become almost impossible if all the *sánds* were at once removed; and though it will not be instantaneous, this may possibly prove to be the ultimate outcome of the decision of the Allahabad High Court. It is impossible that needy Muhammadans, who have no religious

scruples in the matter, should refrain from laying hands upon valuable property which the law cannot protect; and thus in time the butcher's shambles—that bourne whence no ox returns except as beef—will be the goal of the *sánds* unlicensed wanderings. It is unfortunate that the law should thus place the religious sentiments of one section of the populace at the mercy of the cupidity of another section. But in a law-governed country, the law must prevail, and unless legislative activity intercedes on behalf of the *sánds*, it will only be possible to mitigate, as far as may be, the actual loss to the community of all facilities for breeding cattle. This is a matter of the very greatest importance in a country which depends on agriculture, and where agriculture depends upon cattle for ploughing and drawing water."

At Ambálá more than once the question here alluded to arose in a way that made it rather difficult for the Magistrate to deal with it. The Hindú population, especially the trading classes, were very fond of "letting loose" *sánds*, to the great annoyance of the Muhammadan and Christian (European) population, and the question was—How were these animals to be rightly dealt with? Impounding was successful occasionally when an animal had done damage that could be estimated in rupees, and a *sánd* will occasionally do a good deal in this way. A *sánd* impounded with a long list of damages for mischief against him, usually found himself put up to auction, as no one would redeem him with the certainty of having as "owner" to pay for his performances. At the auction the bidding between butchers who enjoyed the fun, and the Hindú merchants who could not bear the idea of the animal finding his way to the shamble, was apt to be lively. In the end the purchaser, always a Hindú, would take steps to deport him across the Jamná. Sometimes a banker or trader could be found willing to deport certain troublesome *sánds* across the Jamná at his private expense, and sometimes, where a *sánd* was vicious as well as mischievous, a promise of him as a free gift to any butcher who could catch him, would lead to a lively chase, capture, and final ransom at a rate that well remunerated the successful butcher for his trouble, with the inevitable deportation as the finale to the scene. Once or twice, when driven to extremities I have threatened to employ the *sánd* as a draft bull in the Government conservancy carts, with a view to inducing deportation to parts where he would be better appreciated. It never occurred to me, nor apparently to any of the Hindú residents in Ambálá, that this last solution of the question could be thought acceptable by a Hindú population, yet this is what I read in the *Pioneer*:—

"We understand that if the practice of the Bardwán Municipality had been known in the Upper Provinces, an appeal to the Alláhábád High Court would not have been necessary in connection with the case. As is well known, Bardwán is one of the largest towns in Bengal, and an enlightened centre of native public opinion. It is, besides, under the auspices of the Mahárájá and others—smaller land-owners or *zemindárs*—an important stronghold of Hinduism of the most orthodox kind. The Municipality is governed by a strong majority of native gentlemen, and it is to the sanctioned rules, long existent and practically enforced, of this body corporate that we are desirous of drawing attention. The conservancy of nearly the whole of this large town is carried out by the agency of *sánds*, which are caught wandering in, round, and about the town, and brought to the Municipal Office, where they are passed as fit for work, *i. e.*, *yoking* in the conservancy carts, and the finders or bringers rewarded with a few *ánás* as an inducement to further efforts in the same direction. These animals are an additional source of income to the Municipality for breeding purposes, the fees for which are duly credited to the Municipality, and appear in the books."

If the Hindús will generally agree to this use of the *sánds*, every difficulty regarding them will disappear. At present these animals in India, as a rule, are objectionable all round. The religious prejudices of the orthodox Hindú induces him to let loose a *sánd* in commemoration of certain events in his family, and thus to be a nuisance to his neighbours of other faiths; and in this way a perpetual source of mutual annoyance is created, which it is difficult to put a stop to without raising religious animosities that are best kept in the background.

"Stealing" *sánds* is not unknown in Ambálá, the Chúhrás being the class addicted to the "offence." That is to say, a Chúhrá will walk off with a wandering bull of this kind and be arrested by the police for theft, the person who let it loose being put up as the prosecutor or complainant. As by the very principles on which the animal is "let loose" this person has no ownership in it, I always dismissed these cases, and found that the matter invariably rested there; for the Chúhrá, once detected, was only too glad to get off scot-free, as far as the law went, and left the *sánd* to its Hindú friends.—*R. C. Temple.*

## SONGS AND CATCHES.

545. **Mother and Daughter-in-law.**—The Hindú bride, while yet a girl, goes to her husband's house, where she is placed under her husband's

mother—a state of things that leads to much quarrelling, and often positive ill-treatment of the girl. The bride among Hindús occupies quite a minor position in the household. There are innumerable proverbial sayings referring to the subject, and the following are two well-known catches about it:—

I.

SAS.

*Núhe, án bahái bárí,*
*Laráion múl ná hárí.*

NÚH.

*Nikal, sasríe, ghar merá,*
*Khádá pítá hí bahuterá.*
*Hun wárá pahrá merá!*

II.

NÚH.

*Chittí chádar lángí;*
*Vichh siápe bahángí;*
*Uthon uthon rowángí,*
*Jagton sachí howangí.*

SÍS.

*Chittí chádar andar, núhe, rakh:*
*Pahile mán piú núnbhakh.*

I.

MOTHER-IN-LAW.

Daughter, since I brought to my house,
You have never ceased to quarrel.

DAUGHTER-IN-LAW.

Go, mother, from my house,
Where you have eaten and drunken much.
Now it is my turn and time!

II.

DAUGHTER-IN-LAW.

I will take my white (mourning) sheet,
And sit with the mourners (for you).
Then will I weep ostensibly,
And be true to the (ways of the) world.

MOTHER-IN-LAW.

Keep thy white (mourning) within, daughter,
First kill off thy father and mother (-in-law).
—*Chaina Mall.*

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546. **The Native Soldier's view of the Afghan Campaign of 1878.**—The following song [part of which only is given in this month's issue.—ED.] was composed by a bard attached to the 11th Bengal Lancers, in honour of the late Afghán campaign, from the author's personal knowledge thereof, and is useful in showing what the average native soldier's notions about it are. It is also full of English words and names which will be explained in the running commentary attached to it.

KÁBUL KÍ LARÁÍ.

I.

*Sachiár jo kuchh cháhíye chá kare, kardá palak ná láhen.*

*Ghaus, Kutb, Auliá, Abniá, sab darde gae, vekh 'álá Dargáhen.*

*Kábul kí thaur daur kíní Angrez ne, Kambarí Sáhib dolo áp hoio agwáen.*

*Jarnel Búran Sáhib to ujágar bahádur hai. Rápat Sáhib márá jin Kábul, khushí Khálsá tamám hain.*

II.

*Lát Sáhib likhá parwáná, rawána kiá Landan; pashe máí malika, vekh hotí hairán hain.*

*Oh sadde áth kaunsal kachahrí Angrezán ki: "Kábul Kandahár sab chalí tamám hain."*

*Máí likhí hai dák: "Shitáb kholo, Lát Sáhib; main bhijúngi kharch; zara karo intizár nahín."*

*Lát Sáhib bhije parwáná, rawána Kamishnarán táin, Diptí Kamishnar: "Kul hon maujá mahín."*

*Jarnel Búran Sáhib to ujágar bahádur hai. Rápat Sáhib márá jin Kábul, khushí Khálsá tamám hain.*

III.

*Tahsíldár ko buláiá, samjháiá ik aklan se; khachar aur ghore, únt pakaro, tamám hain.*

*Tahsíldár sadde chuprásí, hukm diá jamadár nún: pinde aur gáme lambardáron samjhá hain.*

*"Pakaro khachar te ghore, únt pharne hain: thore pakar lo gaddi, utte ládne godám hain.*

*Jarnel Búran Sáhib to ujágar bahádur hai; Rápat Sáhib mára jin Kábul, khushí Khálsá tamám hain.*

IV.

*Ládá áttá te dáná chánwal, kharo nahín puráná; gur shakar ládí khánd misrí tamám hain.*

*Láde pípe sharábán ke, álú, dabal rotí, kul chalio godám hain.*

*Charhiá Nábhá, Patiálá, Faridkot; sárá Sangrúr te Malaut, Alú charhiá tamám hain.*

*Jarnel Búran Sáhib to ujágar bahádur hai. Rápat Sáhib márá jin Kábul khushí Khálsá tamám hain.*

V.

*Charhe Jarnel Karnel log sabhí; charhe Jítan Liftan; charhe Mejar Kaptán hain;*

*Charhe Dákdár, Kot-mástar log sabhí; charhe tárwále shish unchá lagán hain;*

*Charhe Sardár Súbedar kul paltan ke Náik, Hawaldár sipáhí púre jawán hain.*

*Jarnel Búran Sáhib to ujágar bahádur hai. Rápat Sáhib márá jin Kábul, khushí Khálsá tamám hain.*

VI.

*Charhe Rasáldár Jamadár sabhí; charhe Dafadár, aswár píte darám hain.*

*Charhe partalán rasále sang phirde matwálí gore kí fauj, kul charhiá tamám hain.*

*Fauj Nandan se dhái; fauj rel de charhái; Sáhib aise akalmand ik pal men leján hain.*

*Jarnel Búran Sáhib to ujágar bahádur hai. Rápat Sáhib márá jin Kábul khushí Khálsá tamám hain.*

THE KABUL WAR.

I.

The True God doeth as he listeth without a moment's delay.

Ghaus, Kutb, Walí and Nabbí, all fear him in his Court above.

The English raided into Kábul, and Kambarí Sáhib led the way.

General Búran is a famous warrior. All the Royal Army was pleased when Rápat Sáhib took Kábul.

[Ghaus, Kutb, Walí and Nabbí are different classes of Muhammadan saints. *Kambarí* is for Sir Louis Cavagnari: *General Búran* is Sir Sam Browne who commanded one of the columns at the beginning of the war: *Rápat* is Sir Frederick Roberts. This is a refrain throughout the song. The use of *Khálsá* for the Royal (British) Army is noteworthy.—ED.].

II.

The Lord Sáhib wrote a letter and sent it to London; the Queen Mother read it and was much astonished.

She sent for the eight Councillors of the English Court (and said): "They are all gone to Kábul and Kandahár."

The Mother wrote by the mail: "Be quick, Lord Sáhib, I will send the money: make no delay."

The Lord Sáhib sent a letter to the Commissioners and the Deputy Commissioners (saying): "Make all ready."

General Búran is a famous warrior. All the Royal Army was pleased when Rápat Sáhib took Kábul.

[*Lát Sáhib* is for Lord Lytton under whom the war commenced.—ED.].

III.

They sent for the *tahsíldárs* and directed them carefully: and the mules, and horses, and camels, all were seized (for transport):

The *tahsíldárs* sent for the *chuprásís* and gave orders to the *jamadárs*, and the *lambardárs* were made to understand:

"Seize the mules, and horses, and camels; seize a few carts and load up the supplies."

General Búran is a famous warrior. All the Royal Army was pleased when Rápat Sáhib took Kábul.

[The chain of communication and authority mentioned in the above verse is noteworthy.—ED.].

IV.

The flour and rice were loaded up, all fresh and none of it old; sugar of kinds and treacle was loaded up.

Barrels of wine, potatoes and English bread were loaded up, and all the supplies started.

Nábhá, Patiálá, Faridkot, and all Sangrúr, and Malaut, and Alú went up.

General Búran is a famous warrior. All the Royal Army was pleased when Rápat Sáhib took Kabul.

[The third line refers to the various contingents furnished by the Panjab chiefs to the army. Alú is Kashmír, Sangrúr is Nálagurh, and Malaut or Malaudh would be included in Patiálá.

V.

Up went all the Generals and the Colonels; up went the Adjutants and the Lieutenants; up went the Majors and the Captains;

Up went all the Doctors and the Quarter-Masters;

Up went the wire-men with their glasses on high;

Up went the Native Officers and the Súbahdárs of all the regiments (of foot), the Náiks and Havaldárs and the soldiers complete.

General Búran is a famous warrior. All the Royal Army was pleased when Rápat Sáhib took Kábul.

[The wire-men with glasses refers to the heliograph extensively used in the war. The words for the European officers are worthy of remark.—ED.].

VI.

Up went all the Rasáldárs and the Jamadárs; up went the Dafadárs and all the troopers, drinking the drams.

Up went the infantry and cavalry with the army of the fiery white men, all went up together.

The army started from London, and went on the railway: the clever officers brought them up in a moment.

General Búran is a famous warrior. All the Royal Army was pleased when Rápat Sáhib took Kábul.

[The *darám* from "dram" is noteworthy, and so is the use of Nandan for London. To be continued.—ED.].

## PROVERBS AND SAYINGS.

547. **Panjabi Proverbs.—**

(178). *Márá sháh man dián khepán.*
The ruined merchant speculates in his heart.

(179). *Maut te gáhak dá koí belá nahín.*
There is no fixed time for death and a customer.

(180). *Máon phire fosí fosí nún, te put guhíre bakhshdá.*
The mother wanders after cow-pats, and the son squanders heaps of cow-dung.

(181). *Man barámí te hujjatán dher.*
The evil mind has a heap of excuses.

(182). *Máme kanín birbalián, bhanewán ákriá.*
The nephew boasts of the uncle's earnings.

(183). *Maut de badle zahimat kabúldá hai.*
They choose disease when death is threatened: (of two evils choose the least).

(184). *Mulk máhí dá vase koí rove te koí hase.*
In God's world some laugh and some weep.

(185). *Mughalon gorá khorá.*
Fairer than a Mughal is a leper: (the Mughals of India have the fairest skins of all natives).

(186). *Máiá nún máiá mile karkar lambe háth.*
Money runs to money with extended arms: nothing makes money like money.

(187). *Mandín kamín, Nánaká, jad kad mandá hoe.*
Bad ways, saith Nának, have a bad end.

(188). *Máon ne gane panj putr, Karm nám dite vand.*
One mother bore five sons, but Fate divided them.

(189). *Mukhat dí shráb tán Kazí bí nahín chhadd.*
Even the Judge will not refuse a free drink: (a saying of drunkards).

(190). *Mad pitián zát parakhie.*
The drink proclaims the caste.

(191). *Munh thon luttie loí, kí karegá koí?*
When the veil is off the face, what (harm) can any one do (you)?

(192). *Maran lagí te Shukar sámná.*
Going to her death and Saturn before her: (to have the planet Saturn in front on a journey is an ill omen): the proverb is a skit at the excessive superstition of native women.

(193). *Nadí kináre rukhrá aj dhahe ke kal.*
The tree on the river-bank will fall to-day or to-morrow: (a house built on the sand).

(194). *Nangí náoná kí? te nachorná kí?*
With what shall the naked dry himself? What shall he wring out?

(195). *Navín fakirní te thúthían de khark-khráhat.*
The novice at begging makes a clatter with her (begging) cups.

(196). *Navín juvání te lid de fáke.*
Raw youth will swallow horse-dung.

(197). *Navín juláhí dher pur tánán.*
The inexperienced weaver spreads her woof on a hillock: (this should be done in a hollow, after the native fashion of weaving).

(198). *Náon nán jánán terá: tún hoián jatherá-merá.*
I know not thy name, but thou art my husband's elder brother: (patching up an acquaintanceship).

(199). *Naván naun din, puráná sau dín.*
A new idea lasts nine days, an old one a hundred.

(200). *Natí dokotí raih gaí te utte makkhí baih gai.*
She bathed and washed, but a fly sat upon her: (and so defiled her: used to express work done in vain).

(201). *Návi khasm kitá, dohtre nún chatí paí.*
The grandmother marries and her grandson pays for it.—*Aya Singh.*

# FOLKLORE FROM DIFFICULT SOURCES.

## SLEEMAN'S RAMBLES & RECOLLECTIONS.

548. **Faqirs—Habits of disappearance.**—Vol. II, p. 373.—While I had charge of the Narsinghpur District, in 1822, a Bairágí or follower of Vishnu came and settled himself on the border of a village near my residence. His mild and paternal deportment pleased all the little community so much that they carried him every day more food than he required. At last, the proprietor of the village, a very respectable old gentleman to whom I was much attached, went out with all his family to ask a blessing of the holy man. As they sat down before him the tears were seen stealing down over his cheeks as he looked upon the old man's younger sons and daughters. At last the old man's wife burst into tears, ran up, and fell upon the holy man's neck, exclaiming,—"My lost son! My lost son! He was indeed her eldest son. He had disappeared suddenly twelve years before, became a disciple of the high priest of a distant temple, and visited almost every celebrated temple in India, from Kidárnáth in the eternal snows, to Sítábaldí, Rámeshwar opposite the Island of Ceylon. He remained with his family for nearly a year, delighting them and all the country around with his narratives. At last he seemed to lose his spirits, his usual rest and appetite, and one night he again disappeared. He had been absent for some years when I last saw the family, and I know not whether he ever returned.

[This instance of the sudden disappearance and wanderin over India for years as a *faqír* is by no means uncommon. I had a gardener (*máli*) who was given to this habit, but during the intervals of his fits of asceticism he would carry on his ordinary avocations. He served me very well at Firozpúr, in 1880, for about a year in the usual way, but one day disappeared without warning, and had not returned when I left the place. I found out that this was the third time he had behaved in this manner. Of course the custom had led at times to impudent claims to estates and property being set up by so-called long-lost heirs in the shape of *faqírs*.—ED.].

549. **The Ganges and the Hindu Triad.**—Vol. II, p. 375. One day the Rájá of Máiher told me that he had been purchasing some water from the Ganges, at its source, to wash the image of Vishnu, which stood in one of his temples. I asked him whether he ever drank the water after the image had been washed in it. "Yes," said he, "we all occasionally drink the *chandá mirt*." And do you in the same manner drink the water in which the god Síva has been washed?" "Never," said the Rájá. "And why not?" "Because his wife Devi one day, in a domestic quarrel, cursed him, and said, "the water which falls from thy head shall no man henceforward drink." From that day no man has ever drunk of the water that washes his image, lest Devi should punish him." "And how is it then that mankind continue to drink the water of the Ganges, which is supposed to flow from her husband Síva's hair?" "Because," replied the Raja, "this sacred river first flows from the right foot of the god Vishnu, and thence passes over the head of Síva. The three gods govern the world, turn and turn about, twenty years at a time, While Vishnu reigns, all goes on well: rain descends in good season, the harvests are abundant, and the cattle thrive. When Brahmá reigns, there is but little falling off in these matters; but during the twenty years that Síva reigns, nothing goes on well. We are all at cross purposes; our crops fail, the cattle get the murrain, and mankind suffer from epidemic diseases." The Rájá was a follower of Vishnu as may be guessed.

## SLEEMAN'S JOURNEY THROUGH OUDH.

550. **Sleeman's Journey.**—A journey through the kingdom of Oudh in 1849 and 1850, by direction of the Right Honourable the Earl of Dalhousie, Governor-General, by Major-General Sir W. H. Sleeman, K. C. B., resident at the Court of Lucknow. The work is in two volumes, is crown 8vo., and was published in 1858. The object is naturally mainly political, but it is full of observations of the people, and there is much in it that the folklorish world would do well to study.

551. **Wolves—Superstitions about them.**—Vol. I, p. 200. Wolves are numerous in the neighbourhood of Sultánpur, and, indeed, all along the banks of the Gúmtí river, among the ravines that intersect them; and a great many children are carried of by them from towns, villages, and camps. It is exceedingly difficult to catch them, and hardly any of the Hindú population, save those of the very lowest class who live a vagrant life and bivouac in the jungles, or in the suburbs of towns and villages, will attempt to catch or kill them. All other Hindús have a superstitious dread of destroying or even injuring them; and a village community within the boundary of whose lands a drop of wolve's blood has fallen, believes itself doomed to destruction.

The class of little vagrant communities above-mentioned, who have no superstitious dread of destroying any living thing, eat jackals and all kinds of reptiles, and catch all kinds of animals, either to feed upon themselves, or to sell to those who wish to keep and hunt them. But it is remarkable that they very seldom catch wolves, though they know all their dens, and could easily dig them out as they dig out other animals. This is supposed to arise from the profit which they make by gold and silver bracelets, necklaces, and other ornaments worn by the children, whom the wolves carry to their dens and devour, and are left at the entrance of their dens. A party of these men brought to camp alive a very large hyena, which was let loose and hunted down by the European officers and clerks of my office. One

of the officers asked them whether this was not the reason why they did not bring wolves to camp, to be hunted down in the same way, since officers would give more for brutes that ate children, than for such as fed only on dog or carrion. They dared not deny, though they were ashamed or afraid to acknowledge that it was. I have myself no doubt that this is the reason, and that they do make a good deal in this way from the children's ornaments which they find at the entrance of wolves' dens. In every part of India a great number of children are every day murdered for the sake of their ornaments, and the fearful examples that come daily to the knowledge of parents and the injunctions of the civil authorities, are unavailing against this desire to see their young children decked out in gold and silver ornaments.

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552. **Wolf-child at Sultanpur.**—Vol. I, p. 208.—There was, in 1849, at Sultánpúr, a boy who was found alive in a wolf's den, near Chandaur, about ten miles from Sultánpúr, in 1846. A trooper sent by the (King of Oudh) Native Governor of the District to Chandaur, to demand payment of some revenue, was passing along the bank of a river near Chandaur, about noon, when he saw a large female wolf leave her den, followed by three whelps and a little boy. The boy went on all fours, and seemed to be on the best possible terms with the old dam and the three whelps, and the mother seemed to guard all four with equal care. They all went down to the river and drank without perceiving the trooper, who sat upon his horse watching them. As soon as they were about to turn back, the trooper pushed on to cut off and secure the boy; but he ran as fast as the whelps could and could keep up with the old one. The ground was uneven, and the trooper's horse could not overtake them. They all entered the den, and the trooper assembled some people from Chandaur with pick-axes and dug into the den. When they had dug in about six or eight feet, the old wolf bolted with her three whelps and the boy. The trooper mounted and pursued, followed by the fleetest young men of the party; and as the ground over which they had to fly was more even, he headed them and turned the whelps and boy back upon the men on foot, who secured the boy and let the old dam and her three cubs go their way.

They took the boy to the village, but had to tie him, for he was very restive, and struggled hard to rush into every hole or den they came near.

They tried to make him speak, but could get nothing from him but an angry growl or snarl. He was kept for several days at the village, and a large crowd assembled every day to see him. When a grown up person came near him he became alarmed, and tried to steal away; but when a child came near him, he rushed at it with a fierce snarl like that of a dog, and tried to bite it. When any cooked meat was put before him, he rejected it with disgust; but when any raw meat was offered, he seized it with avidity, put in on the ground under his paws like a dog, and ate it with evident pleasure. He would not let any one come near him while he was eating, but he made no objection to a dog coming and sharing his food with him. The trooper remained with him four or five days, and then returned to the Governor, leaving the boy in charge of the Rájá of Hasanpur. He related all that he had seen, and the boy was soon after sent to the European Officer Commanding the first regiment of Oudh local infantry at Sultánpúr, Captain Nicholetts, by order of the Rájá of Hasanpur, who was at Chandaur, and saw the boy when the trooper first brought him to that village. This account is taken from the Rájá's own report of what had taken place.

Captain Nicholetts made him over to the charge of his servants, who take great care of him, but can never get him to speak a word. He was very inoffensive, except when teased, Captain Nicholetts said, and would then growl surlily at the person who teased him. He had come to eat anything that was thrown to him, but always preferred raw flesh, which he devoured most greedily. He would drink a whole pitcher of butter-milk when put before him, without seeming to draw breath. He could never be induced to keep on any kind of clothing, even in the coldest weather. A quilt stuffed with cotton was given to him when it became very cold in 1849, but he tore it to pieces, and ate a portion of it, cotton and all, with his bread every day. He was very fond of bones, particularly uncooked ones, which he masticated, apparently, with as much ease as meat. He ate as much as half a lamb at a time without any apparent effort, and was very fond of taking up earth, small stones, and eating them. His features were coarse, and his countenance repulsive; and he was very filthy in his habits. He continued to be fond of dogs and jackals, and all other small four-footed animals that came near him; and always allowed them to feed with him if he happened to be eating when they approached. Captain Nicholetts, in letters dated the 14th and 19th of September, 1850, told me that the boy died in latter end of August, and that he was never known to laugh or smile. He understood little of what was said to him, and seemed to take no notice of what was going on around him. He formed no attachment for any one, nor did he seem to care for any one. He never played with any of the children around him, or seemed anxious to do so. When not hungry, he used to sit petting and stroking pariah or vagrant dogs, which he used to permit to feed out of the same dish with him. A short time before his death Captain Nicholetts shot this dog, as he used to eat the greater part of the food given to the boy, who seemed, in consequence, to be getting thin. The boy did not seem to care in the least for the death of the dog. The parents recognised the boy when he was first found, Captain Nicholetts believed; but when they found him to be so stupid and insensible, they left him to subsist on charity. They left Hasanpur, and the age of the boy, when carried off, could not be ascertained; but he was, to all appearance, about nine or ten years of age when found, and he lived about three years afterwards. He used signs when he wanted anything, and very few of them, except when hungry, and he then pointed to his mouth. When his food was placed at some distance from him, he would run to it on all fours like any four-footed animal, but at other times he would walk upright occasionally. He shunned human beings of all kinds, and would never willingly remain near one. To cold, heat, and rain, he appeared to be indifferent; and he seemed to care for nothing but eating. He was very quiet, and required no kind of restraint after being brought to Captain Nicholetts. He had lived with Captain Nicholetts' servants about two years, and was never heard to speak till within a few minutes of his death, when he put his hands to his head and said "it ached," and asked for water: he drank it and died.

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Bombay Civil Service;

AND

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# Panjab Notes & Queries,

*A MONTHLY PERIODICAL.*

VOL. III.] MAY 1886. [No. 32.

## RELIGION.

**553. The origin of the Holi Festival—Modern version of the Legend.**—In days gone by there lived an ascetic named Harnákas (Hiranyakasipu) who was so continuously absorbed in the contemplation of the Creator, that he procured the favour of the gods, and before long was called on to undertake the administration of a kingdom as the only mortal capable of administering that justice which the gods desired for the earth. In order to strengthen him in the government he was blessed to be free from all accidents. Man nor beast could hurt him; he could die neither in the day nor in the night, neither in the house nor out of it; water could not drown him, nor could he die lying or standing. This made him very conceited, and he had it proclaimed throughout his dominions that no one was to worship Rám Náráyan or any other god, but that devotion was to be paid to him alone.

He had a son named Pahlád (Prahláda), who, of course, was brought up in the notions of his father. When he was about seven an incident happened, on which turned both his and his father's fortunes. A Kumhárin, or potter's wife, after firing a kiln, discovered that a cat had had a litter of kittens in it, and to save the unfortunates she implored the aid of Rám Náráyan. Pahlád, who was playing near heard her and remonstrated; but the woman said—"If the kittens perish I shall have no further faith in Rám Náráyan, but if they are preserved he, and not your father, is the true god." Now it so happened that though the vessels were thoroughly baked, the cat and her kittens in no way suffered, and the potter's wife showed them to Pahlád. He at once went to his mother and saluted her with "*Rám Rám.*"

By degrees Harnakás heard of what he chose to call his son's apostacy, summoned him to his presence, and demanded of him who "Rám" was? "Show him to me," he said, "and I will instantly cut off his head." "Sire," said the boy, "Rám is everywhere: Rám is *in* me and *in* you."

Harnakás had a sister called Holí, and these two commenced to torture Pahlád. About this time, too, Pahlád instead of the exercises set him, was for ever writing out the word "*Rám*," and his fellow students began to follow his example. So his father had him hurled down from a high projecting rock; but Pahlád fell softly, like cotton, and was caught unhurt in the jaws of an enormous lion sent by the gods for the purpose. He was then forced to climb up a red hot brazen pillar, but Náráyan caused some ants to ascend it in order to encourage Pahlád, who then went through the ordeal without fear and unscathed. Next, one of his hands was cut off, and the injured arm thrust into boiling oil, but the only result was, that the amputated hand grew on again.

Náráyan now decided to bring the career of Harnákas to a close, and entering the red hot brazen pillar, split it open, and thence attacked him at the threshold of his house at the hour of evening twilight, and slew him by tearing out his bowels with his nails while he held him aloft in his arms. Harnákas then died from no weapon, neither in his house nor out of it, neither in the day nor in the night, and neither lying nor standing.

Holí, however, still lived on, and was as anxious as her brother had been to destroy Pahlád. Finally, she tried to burn herself and Pahlád together, but the fire which consumed her left him unscathed. He was then formally installed as successor to Harnákas, and the Holí festival is yearly celebrated to express the joy of the Hindús at the escape of Pahlád, and to commemorate their abhorrence at the doings of Harnákas and Holí.—*W. J. D'Gruyther.*

[The above very garbled version of the well known classical legend of Hiranyakasipu and Prahláda is interesting as showing how the people have preserved it, and what they consider to be the origin of their yearly orgies in the spring.—ED.].

**554. Indrajatra—A Nepali Festival.**—The Newár festival of great importance is the Indrajátra, which has just been concluded. As the name implies, the *melá* is chiefly in honour of Indrai, and images of him are displayed all over the city

of Káthmándú while it lasts. Several other deities are also worshipped, particularly Deví Kumárí, in the person of a little girl, chosen from among certain Baurá families, who represent the goddess. The story goes that during the reign of the last Newár Rájá of the Malla dynasty, a hundred and fifty years or so ago, a young Baurá lady, of the tender age of seven, was suddenly seized with violent fits. In her lucid intervals she assured her friends that she was an incarnation of the great goddess of mischief, and no small sensation in the city was the result. The report of the wonder was, of course, soon brought to the ears of the Rájá, and annoyed him extremely. Being of an incredulous disposition and practical turn of mind, he decided to cut the matter short by turning the whole family of the possessed one out of the city and seizing their property. However, a few hours after this had been done, the wife of his bosom was attacked in exactly the same way, and the palace household was turned upside down; consternation reigned in every breast. The king was now thoroughly convinced of the reality of the miracle, and, as frightened as he was before irate, made his peace with the little girl by acknowledging her as divine. An annual *játra* was instituted in her honour, and a good fat *jágír* appointed to defray expenses. Notwithstanding, Nemesis pursued this unbelieving king, for after a long reign of 39 years, he was deprived of his throne by the Gorkhálís during the celebration of this very *játra*—a caution to all impious rulers!

The successors of the original Kumárí are very carefully chosen from the descendants of the family upon whom the wrath of the Rájá at first fell in old days. The child must be good-looking and free from any kind of blemish or physical defect, and her courage is tested in various ways. She is placed by herself in dark and lonely places, shut up in a room with the bleeding carcases of animals that have been offered as sacrifices, and waked from sleep by the most awful of bogies. Should she bear all these trials unmoved, she is thought worthy of the highest honour that can befal a Newár maiden. It is true that the fortitude shown is not so wonderful as might at first appear, for the situation being one of some profit as well as of honour, the parents of candidates put them into training for the ordeal from their earliest years, until bleeding buffaloes and bogies are looked on as mere playthings.

The Kumárí serves for two or three years, until she becomes of marriageable age, when a fresh election is made. Associated with her are two boys called Kumárs, representing sons of Bhairab or Mahádeo. They are, however, of very second-rate importance, being considered only attendants or guardians of the incarnate Deví, who is actually worshipped as a deity. The girl and the two boys have a house near the palace told off to them, in which they live as long as they continue to hold office; and, besides appearing at different festivals, are every year during the Indrajátra dragged round the town in procession, enshrined in *raths* similar to the one used in the Machendrajátra, but smaller, and without the towering column of bamboos and branches.

The Gorkhálís not only countenance but encourage and participate in this festival as it commemorates their capture of Káthmándú. A desultory warfare had been going on within the narrow limits of the valley for several years before the invaders met with much success. At last it happened that their army under Prithwí Náráyan was besieging the capital when the Indrajátra came round. The careless Newárs celebrated their great feast as usual, and on the night of the most important day, when the crisis of riot and rejoicing had been reached, their city was betrayed into the hands of the Gorkhálí Rájá.—*Pioneer.*

[To be continued.—Ed.].

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**555. Sitlaghar—Small-pox.**—See Vol. II, note 646. I think it would be safer to say that these shrines are to be found near some towns and villages, than near every town and village in the Panjáb.—*M. Millett.*

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**556. Tree worship by Hindu Women.**—(*a*). The *tulsí* or *ocimum basilicum.*

This is worshipped by placing a *díwá* (lamp) made of flour at its root and repeating—

*Tulsí díwá bálía:*
*Mainún mardí nún sambháliá.*

I have lighted the lamp for Tulsí,
And she will take care of me when I die.

(*b*). The *pípal* or *ficus religiosa.*

This is worshipped as above, but the verses repeated are—

*Patte patte Gobind baithá,*
*Tahní tahní Deotá:*
*Mudh te Srí Kishn baitha!*
*Dhan Brahmá Deotá.*

Gobind sits on every leaf,
And a God on every branch;
And the holy Krishna on the trunk,
Glory to the God Brahmá.

The worship of the *pípal* is believed to be equal to the worship of the above gods.—*Chaina Mall.*

## SOCIAL CUSTOMS.

**557. Ordeal—Water Oath—Settlement of Civil Claims—Khonds.**—The Assistant Superintendent at Baliguda, Madras, has reported as follows:—Civil claims in regard to land are sometimes settled by the parties concerned taking an oath, which I will describe as I saw it gone through. An old Khond claimed certain lands from three other Khonds, and they agreed to settle their disputes by taking what is called *sidre saraáá* or the water oath. This consists in sitting immersed in water, and the man who can remain in this position longest gains the day. The spot where this judicial proceeding took place is about a mile from Udayagiri, at a pool of water supposed to be the abode of one of the numerous Khond gods. The water in the pool is about five feet deep. Each party concerned brought with him to this place a couple of eggs, some rice carried on a couple of leaves, and a brass *lotá* full of milk. A Khond priest who was paid one rupee by each of the litigants, commenced proceedings by taking one egg and one leaf with rice thereon from the plaintiff, and the same from each of the defendants; he then removed himself to the jungle to offer up prayers and these offerings to the water-god; meantime, plaintiff and defendants had bathed, and each has cut for himself a stick about six feet long. The priest had by this time returned. The plaintiff and one defendant then walked into the water, followed by the priest and his assistant, whose duties it was to hold the sticks, one in each hand, in an upright position, planting the ends firmly into the bottom of the pool. The plaintiff then enumerated the boundaries of the land he claimed and the ground on which he based his claim; the priest repeating plaintiff's statement, invoked the water-god and prayed that, if his statement was true, water should not suffocate him. Defendant made a similar statement to that made by the plaintiff, and gave his reasons for saying the land was his. The priest again supplicated the god on his behalf. Each party then dropped an egg and the rice carried on a leaf into the water, each seized a stick held by the priest's assistant in the manner described with both hands, and both disappeared under water. As their heads went under, the priest poured milk over them from the two brass *lotás* which he held in either hand. After some seconds, the old Khond (plaintiff), very much blown, jumped up suddenly, much in the style of a jack-in-the-box; he had lost his case, and, unlike some decisions given in courts of law, there was no murmuring against this judgment—it was the decision of the god. The old Khond pleaded his age and the severe test he had to undergo, and wished for the postponement of the decisions in the remaining two suits, but the Khond priest, master of the ceremonies, was inexorable, so suit No. 2 was proceeded with, the same forms being observed and proceedings gone through. The old Khond won this case, beating his opponent hollow; he was also successful in suit No. 3.

—

**558. An Epidemic of Suicide—Formosa.**—A strange tale from Formosa—see Vol. III, note 271—will be found in Hamilton's account of the East Indies. In the year 1650, according to Hamilton, a strange distemper raged on the island. Young girls between twelve and eighteen, for some unknown reason, took to hanging themselves with such persistency, says the narrator, "that very few maidens were left on the island, nor could any remedy be found to prevent it." At last an old Chinaman addressed himself to the king, and advised him, whenever a girl committed suicide, "to hang her up by one leg on the sides of the high ways for passengers to gaze on." The king, says Hamilton, took his counsel; and in one month's time, he quaintly adds, "the maidens refrained from hanging themselves, and have continued good girls ever since."

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**559. Muhammadan Graves.**—See Vol. II, note 1059. It would have been more correct to say that the graves in question were to be found in *one* part of the Montgomery district, not in *some* parts.—*M. Millett.*

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**560. Bargaining in Madras—Dalals.**—Sir Mádhava Ráo contributes the following interesting note on native bargaining to a Madras paper:—What a deal of time is lost when one native makes a bargain with another for the purchase of anything! The whole process is roughly resolvable into this, namely, the party wishing to purchase wants to deceive the party wishing to sell, and *vice versâ*. Suppose *A* and *B* meet in the Gazlí Bázár. *B* exhibits the thing he wishes to sell, but he pretends that he does not want to sell at all. *A* passes by *B*, and looks at the thing askance, but pretends that he does not want to buy. These elaborate manœuvres are carried on for a long time on both sides with consummate skill. The airs assumed, the attitudes taken, the words spoken, the gestures made, the exaggerated depreciation on the one side and the exaggerated appreciation on the other, the affected indifference on the part of the purchaser, the pretended indignation on the part of the seller, the low offers made on the one side, the peremptory refusals on the other, the sudden breaking off of the negotiations, the walking away of each party from the other in simulated disgust,

the renewed meeting of the parties as if by pure accident, the renewed bargaining, and the final striking of the bargain, are amusing in the highest degree to observant spectators. I imagine the enormous waste of valuable time involved in thousands of transactions taking place every day.

The sales in the Evening Bázár, though many and various, are not important. But the dilatory and cumbrous process sketched above is generally gone through in important private sales also, as of jewellery, for instance. Here a new process comes in. An expert, or a supposed expert, intervenes. His offer to settle the price is readily accepted. He pretends to know all about precious metals and stones. With great volubility he recounts the capital bargains he made for various people. No attempt is made to verify the profuse allegations in this respect. What follows next? The expert, being tacitly permitted to settle the price, goes to work at once. He and the jeweller exchange significant looks, diversified by still more significant smiles. The expert stretches forth his right hand, and so does the jeweller also. The two hands meet, and are immediately covered over with a cloth. What takes place under the cloth cannot be seen. A mysterious movement of the fingers is indicated on the surface. The two individuals—the jeweller and the expert—have a language of their own, which may be termed "the language of fingers." By this means they come to a mutual understanding, not only as to the price, but as to the *bakhshish* or bribe which the jeweller shall pay to the expert, in the event of his getting the highest price from the purchaser. The whole process is so old and recognised that the purchaser would not be satisfied unless it has been gone through, and he has a great belief in its efficacy in reducing the price! The expert, of course, plays many tricks to sustain such a belief. While the movement of the fingers is going on under cover of the cloth, the expert now and then turns to the jeweller and emphatically ejaculates: "No, No, this will never do. You must be reasonable." Then he re-examines the precious stones of the jewel, counts them, estimates their weights, &c., &c., and speaks in depreciation of them. Even quarrels and bitter words ensue (all of course cleverly simulated). The expert sometimes turns to the purchaser and says—"Do but wait for a week and I will get you a far better jewel at a much cheaper price." In short, the expert impresses the purchaser with the belief that a first-rate bargain, in his favour, has been made, and ultimately begs to be specially rewarded for it!

[Compare Vol. II, note 226, and the memorandum on the Dehlí daláls in the *Indian Antiquary*, Vol. XIV, p. 155 *ff.*—Ed.].

**561. Eating Custom—Khatri and Arora Women.**—Elderly Khatrí and Arorá women will not eat food cooked by their daughters-in-law.—*Kakku Mall, Faizabad.*

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**562. Marriage Custom—Tree Marriage.**—It is very lucky to marry a couple together if the stars of the male form a more powerful combination than those of the female. The way out of the difficulty is to marry the girl to a *pípal* tree before marrying her to her betrothed husband.—*Kakku Mall, Faizabad.*

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**563. Death Custom—Old People.**—The death of an old member of the family, male or female, is celebrated by dancing and singing, and general rejoicings, to which the neighbours or the relatives are invited.—*Kakku Mall, Faizabad.*

[Does not this point to a memory of the time when an elderly person was necessarily a burden on the family, as he among some savages at the present day.—Ed.].

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**564. Oaths—Hindus—Bombay.**—See Vol. III, note 267. Among Hindús to take a *bel* leaf off a *linga* is a very powerful oath and much dreaded, even if the taker knows he is right. Instant ruin, if not death, is the result of an oath falsely thus taken. I lately saw a dispute between a mother and son about the latter's monthly allowance, which he wanted to draw twice over. During the dispute her son dared her to take this dreaded oath that she had already paid him his allowance, and in default of her doing so, offered to take it that he had not received it. Rather than take such an oath herself or allow her son to take it, she paid the sum claimed to him, though there was no doubt as to her having paid it already.—*K. Raghunathji.*

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**565. Native Oaths.**—An oath in the name of his own son is binding on every native: that on the Ganges, equally so on every Hindú. Chamárs, Sunárs, and Kúmhárs have a form of oath by swearing on their tools and means of livelihood, which they consider very serious. Thus, if a Chamár swear on his *rámpí* or knife for cutting leather, or a Kumhár on his ass, or on his *chak*, or potter's wheel, the oath may generally be trusted.—*Chaina Mall.*

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**566. A Drunkard's Oath.**—The principle alluded in the above note is carried so far that a man given to habitual intoxication from any liquor or drug, may be safely trusted if he swears by the article that injures him; *e. g.*, a drunkard on *sharáb* (liquor) or a *bhang*-smoker on *bhang*.—*Chaina Mall.*

567. **Shoes—Hindus.**—No orthodox Hindú will eat with his shoes on.—*Chaina Mall.*

568. **The Seasons — Hindus.** — Illiterate Hindús only recognize two seasons in the year; the hot and the cold. They reckon the hot season from the Holí (March) festival to the Dewálí (November) festival, and *vice versâ*.—*Chaina Mall.*

569. **Bankruptcy—Bombay.**—See Vol. III, note 270. It is customary among Hindús to declare bankruptcy by wearing the turban turned back to front. Hence arises the expression in Maráthí *pagoten phiralen*, "a turned turban," *i. e.*, a bankrupt, a bad paymaster.—*K. Raghunathji.*

570. **The Daughter-in-law's position—Bombay.**—See note 268, Vol. III. The daughter-in-law in a Hindú family cannot talk to her father and mother-in-law, nor can a younger brother's wife to her husband's elder brothers or sisters, nor can a wife to her husband in the presence of any one, even including the household servants. A daughter-in-law cannot sit in the presence of any members of the family, and must address them all, including the babies, in the respectful plural number, *not* in the singular.—*K. Raghunathji.*

## FOLKLORE.

571. **Sarson Seeds**—See note 104, Vol. III—Are, in the hands of a qualified person, exceedingly powerful. They can be used to kill a healthy enemy or restore a sickly friend to health. They can also be used to recover stolen property; but they are powerless in the hands of a person who has not by fasting, &c., obtained *bidyá* (*vidyá*), science or knowledge.

The following is a recipe to recover stolen property:—Get a gourd (*cucurbita lagenaria: bibri; lokáí; (?) al; túmbhá;* used by thieves on the Jamná, &c., to cross rivers with), put it in front of you, take some *sarson* seeds, rub them between four fingers, repeat charms over them, throw them at the gourd, and if you have "obtained science" the gourd will then "float" away and settle on the spot where the stolen property is concealed.—*M. Millett.*

572. **Omens from the Lunar Asterisms.**—This and the seven following notes are continued from Vol. III, note 512. Ashviní brings happiness; Bharní Krittiká, destruction of work; Rohiní Mragshir, property; Ardra is medium; Punarbasu Pukhya, prosperous; Shlesha, Mágha, Púrva Phálguní, loss and death; Uttará, Hast, Chittrá, knowledge and wealth; Jyestha Múl, Púrva Khárha, bring respectively loss, destruction, and wealth; Uttará Khárha Abajit and Shrávanra, increase of knowledge; Dhanishtha, Shatbhikha, Púrva Bhádrapad, respectively prosperity, increase, death; Uttará Bhádrapad Revatí, bring respectively wealth and attainment of desires.—*W. Crooke.*

573. **What should be done during the various asterisms.**—Múl, Krittiká, Mágha, Bishákha, Bharní, Shlesha. The three Púrvas are known as "head-down" (*adhomukh*). In these it is lucky to make wells with steps (*báorí*), tanks, pits, drains, and granaries; gambling, going into a pit or cave, accounts and mathematics are lucky.

In Jyestha, Punarbasu, Hast, Ashviní, Mragshir, Revatí, Anuradha, Swáti, and Chittrá, is the lucky time for horses, elephants, camels, buffaloes, asses, oxen, rams; for dogs, ships, riding, ploughing, and journeys. Pukhya, Ardra, Shrávanra, Dhanishtha, Shatbhikha, Uttará Phálguní, Uttará Khárha, Uttará Shádrapad are lucky for building temples, raising flags, erecting the wedding hut, houses, forts, walls, fixing up the mango leaf, marriage decorations, doors, gardens, and the inauguration of Rájás. Rohiní and the three Uttarás are lucky for sowing, entering houses or cities, planting groves, and doing penance for sins. The other asterisms are marked by similar elaborate rules. It may be noted that Ardra, Shlesha, Jyestha, and Múl, are considered the time propitious for giving spells (*mantra*) to remove the power of ghosts; and Krittiká and Bishákha are the time for the ceremony of *brashot sarg*, or release of a bull after death.—*W. Crooke.*

574. **Rules for finding lost property.**—Add the number of the lunar day (*tithi*) and the asterism (*nakshatra*), multiply by 10, divide the result by 7; if the remainder is 1, the missing article is in the ground; if 2, in a vessel; if 3, in water; if 4, in heaven; if 5, in chaff; if 6, in cow-dung; if 7, in ashes. If a thing be lost in the asterisms of Mágha, Púrva, Phálguní or Uttará Phálguní, it is near; if in the asterisms from Hast to Dhanishtha, it will never be found; if in the asterisms between Shatbhikha and Bharní, it is in the house; from Krittiká to Shlesha, it is far away. If a thing is lost in the 10 asterisms beginning with Ardra, a woman has taken it; in the three following Bisháka, a man and a woman took them; in the 14 following Múl, a man.—*W. Crooke.*

575. **Clothes—Lucky and unlucky days.**—If you put on new clothes on Sunday, they

will become old ; on Monday, they will be wetted ; on Tuesday, they bring sorrow ; on Wednesday, wealth ; on Thursday, knowledge ; on Friday, a meeting with your lady-love ; on Saturday, they will become dirty.

576. **Punasvan Ceremony.**—This ceremony, when a woman first perceives the motion of the *fœtus* (*punasván*), should be performed in the asterisms of Shrávanra, Hast, Punarbasu, Múl, Pukhya, Mrigáshir, and on a Sunday, Tuesday, or Thursday.—*W. Crooke.*

577. **Ear-piercing of a child.**—This ceremony of piercing a child's ears (*karnvedhan*) should be performed in the asterisms of Revatí, Shrávanra, Hast, Ashviní, Chittra, Púkhya, Dhanishtha, Punarbasu, Anuradha, Mrígáshir.—*W. Crooke.*

578. **First-feeding of a child.**—The first feeding of a child with grain (*anprásan*) should be performed in the asterisms of Revatí, Shrávanra, Hast, Rohiní, Mrígáshir, Ardra, and the three Uttarás. In the case of a boy, it should take place in the 6th and 8th month after birth ; in the case of a girl, in the odd months, beginning with the 5th.—*W. Crooke.*

579. **First-shaving ceremony.**—The first-shaving of a boy (*múndán*) should be done in the 5th and odd months following, but not in the asterisms of Pukh, Revatí, Ashviní, Mrígáshir, Jyestha, Hast, Chittra, Sváti, Punarbasu, Shrávanra, Dhanishtha, Shatbhikha, or on Tuesday or Sunday.—*W. Crooke.*

580. **New Cows—Luck—Oudh.**—If a newly-bought cow defecates before she urinates, it is lucky, but *vice versâ* is unlucky.—*Kakku Mall.*

581. **Indigo—Plant Caste—Hindus.**—Orthodox Hindús will not wear a cloth dyed in indigo, because they consider the "caste" of the Indigo plant among plants to be that of a *mehtar* or sweeper. Scrupulous Hindús have consequently a strong aversion to Musalmáns addicted to blue clothes, nor will they be concerned in growing indigo.—*Chaina Mall.*

582. **Crystallized Sugar—Hindus.**—Many orthodox Hindús will have no concern with crystallized sugar on the ground of its being prepared with burnt bones, and its use would thus cause loss of caste. I do not think it would be a bad plan to prepare a complete account of the process of making crystallized sugar; translate it, and circulate it among high caste Hindús.—*Chaina Mall.*

583. **Dead flies in food—Hindus.**—A dead fly in food or milk turns it into a dead body, and so it becomes at once unfit for a Hindú's consumption.—*Chaina Mall.*

584. **Presentiments.**—If you are thinking of a person or wish to see him, and he turns up almost immediately, it forbodes a long life to that person.—*Chaina Mall.*

585. **Crying Babies—Blue Jay feathers.**—Illiterate natives generally—Hindús and Musalmáns—consider that the feathers of the Blue Jay (*Nílkanth*) is generally useful to children, especially to allay the infantile uneasiness that makes babies cry.—*Chaina Mall.*

586. **Wood-cutting and Kiln-owning unlucky.**—Many natives consider the occupations of wood-cutting and kiln-owning unlucky, as the former includes the destruction of living trees, and the latter that of innumerable *animalculæ* while the bricks are being burnt. These sins are visited by a shortened life.—*Chaina Mall.*

## SONGS AND CATCHES.

587. **The Talavias—The Story of a new Indian Settlement—Gujarat.**—In the Kairá and Pánch Mahál volume of the *Bombay Gazetteer*, is to be found the following account of the Taláviás, contributed by Mr. W. B. Prescott, who lately met his death at the hands of this very tribe. At the time of transfer (1853) the district was in great want of population, and some account is given below of the efforts from time to time made by Government and the officers in charge of the district to draw settlers from the crowded parts of Central Gujarát. The great increase in the population shows that to some extent these efforts have succeeded ; but still, up to 1877, all attempts to colonise on a large scale failed. In that year a movement took place among some of the lower class cultivators of Central Gujarát of special interest, not only because it was spontaneous and widespread, but because in spite of very great difficulty both in the character of the settlers and of their first seasons in the Pánch Mahál, it has to some extent proved a success,

In March, 1877, the Halol police reported that over a thousand Taláviás, a low class tribe of Central Gujarát, apparently the same as the Súrat Dublás, were encamped close to Mount Pávágad. They had with them their wives, children, cattle, and some store of grain, and

said they were come to settle. After the first detachment hundreds of families kept pouring in, each with a cart or rough bullock sledge piled high with grindstones, bunches of fowls, clothes, cooking pots, and children. Behind came the father of the family loaded, and then the mother and elder children also carrying burdens, and driving before them their small stock of goats and cows. Their answers were always the same. Who are you? Taláviás. Where are you going? To Mátá. What for? To cultivate. Where have you come from? There; with a long drawl and backward wave of the hand. Why did you leave? There was no land, the people with money turned us out of our fields. A few more questions, and they would give the name of the district and village they came from, ending with the refrains—" Many more of us are on the way."

On reaching Pávágad the first care of each family was to worship at the hill-top shrine of the Mátá or Mother. For days, in an almost unbroken stream, the worshippers kept passing up and down, returning with their brows smeared with the red mark of the goddess. Camps were formed, each with its head man or *patel;* the people from the different districts choosing to camp by themselves. When their camp was fixed, each family raised a rough hut and cattle-shed, and buried their supplies of grain in the ground. Some of the old wells, relics of Chámpáner's greatness, were cleared out and yielded good water. This movement was due to a religious teacher or *gurú* who had been ordered by the goddess Kálká Mátá and a Musalmán saint to tell the people that if they went back to their old Chámpáner home they would find riches and plenty; if they refused to go, they would die. As a token of her favour the goddess promised on the night of the March full moon to set fire to their offering of butter and rice, and to send a Bráhman to tell them what they should do. On the 22nd, the night of the full moon, 7,000 of the Taláviás went up the hill, each carrying something to swell the general offering. All the offerings were made ready, and duly laid before the Mother, and the worshippers waited, watching till dawn to see their offering take fire. But no fire came, no Bráhman, and no voice from the goddess. At last tired out, they set fire to their offering, and left convinced that the work had not the Mother's favour. Most of them went back to their old homes.

Of 1,867 families, only 685 with ten carts, fifty-seven ploughs, 133 bullocks, and about 250 cows and goats remained. Except a few who chose sites a couple of miles off, they settled close to Pávágad, forming twelve hamlets, the houses built in square groups, not each by itself, like those of the Pánch Mahás Bhíls and Náikdás. During the hot weather months they earned a living chiefly by selling firewood in the villages near, and by some Government aid in the shape of road-making and pond-clearing. With this and the help of money advances, they were able before the rainy season to finish their houses, to buy about 900 head of cattle, and to sow about 798 acres (1,358 *bighás*) of land. But the failure of the rains (June-October, 1877), pressed them hard. Many went to their old homes. The rest, without skill or habits of steady work, seem by degrees to be falling back to their former position of labourers.

As a colony the movement has not been a great success. But it is not without good results. An area of 675 acres (1,150 *bighás*) has been cleared for cultivation, and may tempt settlers from among the Kunbís, Bohorás, and other high class Gujarát peasants, of whose skilled and prudent labour the Pánch Mahás stand in much need.

Another class of recent settlers are low caste Márváris, who, leaving Márvár during the famine of 1869, have fixed their homes in the Pánch Mahás. Chiefly day-labourers, most of whom are to be found in the east of the district. Besides these permanent settlers, road-making and other public works attract labour. The workers, chiefly Dheds from Kairá and from Márvár, stay during the hot and cold seasons and go away in the rains.

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**588. Tribes of the Hoshiarpur District.**—Continued from Vol. III, note 538, *Gújar.*—The Gújars in this District are, I think, mostly Musalmáns; but there are a number of Hindú Gújar villages on the skirts of the Siwáliks, in the south-east part of the District, in the Una *tahsíl.* They inhabit very generally the higher parts of the Siwálik Range, where they are not generally proprietors, but squatters who have retired to the more distant and inaccessible parts of the hills for the convenience of undisturbed pasture for their cattle and goats.

The Gújar *gots* are endless: the most important are Chhechi, Bamblé, Bajár, and Chauhán.

The tahsíldar states that the Gújars of Garhshankar *tahsíl* came from Mathra.

*Harnis.*—The origin of this tribe, which is reckoned among the criminal tribes of the Panjáb, is very doubtful. It is said the Hárnis came from the N.-W. Provinces during the Muhammadan times, and settled in unclaimed wastes, where they have acquired the position of owners. They are, in the Hoshiárpur District, principally located in Rájdhán, Giddar Pind, and Dargáhrí; also in Ghul Urmar and Shekhúpur. They appear sometimes

to be considered as of Rájpút and sometimes as of Ját origin, while one observer, Lachman Dás, (Popléy), says "they are of no separate race. They are, like the Pindáris of the time of Wellesley, made up of different castes and tribes, of which Rájpúts and Jats were the chief, and they still know which of them were originally Rájpúts and which Jats. Time and unity of avocation have made them a separate class."

They are Musalmáns. "They are more swindlers," says one native report, "than thieves; and their females are cleverer than their males." So artful and designing are they, that they sometimes profess themselves widows, contract a marriage, live several years with the duped husband, and carry away all his property. The total number of Hárnís in the Hoshiárpur District is probably from 600 to 700.

*Jats.*—Among the Jats, there are no very prominent *gots* in Garhshankar *tahsíl*. Gil and Mán Jats are comparatively rare. Perhaps the most important local *gots* are the Bains, Chenji (Gil), Sange (Lud), Mán, and Pote.

From the outer base of the Siwáliks northwards the Jats do not bear the same high proportion to the whole of the agricultural population as to the south of that line. In the Mánaswál tract within the Siwáliks, there is a strong isolated village of Jats called Pabowál.

As regards social customs, Musalmán Jats are inclined to follow the custom of Hindú Jats with reference to the restrictions of inter-marriage in certain *gots* with which the parties, by their parentage, are already connected.

No doubt, as I find stated in the report of one of the *Tahsíldars*, the Jats of Garhshankar came from the Málwá Territory (just across the Satluj).

In Dosúyá they are said, as might be supposed, to have come from Málwá and the Mánjhá. In the *Census Report* of the local officers of that *tahsíl* (*tahsíldár, munsif, &c.*), it is stated that all real Jats belong to the *gots* Her, Bhullar or Bán. Other *gots* have been formed by a mixture with Rájpút stock; *e. g.*, if a Rájpút contracted a *karewá* marriage with a Jat woman, the offspring must be married to Jats, and thus a new *got* would be founded. Whether such a process is in actual working at the present day, it is difficult to say; but it is quite possible that such inter-marriage may in former times have been the basis of some of the very numerous *gots* among the Jats. The story of the selection by Akbar of 35 *gots* of Jats and 35 *gots* of Rájpúts to attend his marriage with Mehr Mehta's daughter is well known. (See Vol. II, notes 877 and 878). The father implored the Emperor not to force him to give his daughter in marriage, fearing excommunication. To avoid this danger the Emperor summoned the Jats of 35 villages, and the Rájpúts of 35 villages, and these 35 families were given the position of heads of the whole tribe—Jats for Jats, Rájpúts for Rájpúts, Akbar reckoning himself as the 36th house.

*Kalals.*—The *tahsíldár* states that the Kaláls of Garhshankar have come from Bhatindá in *Patiala*, at the time of Aurangzeb.

*Kanets.*—The Kanets are a very peculiar tribe, better known in Kángrá and the Simlá hills than in this District. An outlying part of the great hill tract they occupy is, however, included in the Trans-Satluj portion of Uná *tahsíl*. Owing no doubt to their proximity to Anandpur, they are mostly, or many of them, Sikhs by religion.

*Khatris.*—The vast majority of Khatrís in Hoshiárpur are either *Bunjáhís* or *Sirins*. Chárjáti, Dhaighariá Bahrie, Athgharie, and Chhegharie are not numerous (meaning respectively the 4, 2½, 8 and 6 familied divisions)—(see Vol. I, note 903 *ff*).

*Labánás.*—This well known tribe is said to derive its name from the Sankrit word *lavana*, salt; because in former times, when there was no road for cart or camel, these people imported salt on their bullocks. This can easily be believed by any one who sees their strings of oxen to this day treading the rugged passes of the Siwáliks and outer Himálayan ranges.

A curious custom is said to obtain among the Labánás. They do not bring their brides home until they have borne a child in their own father's house.

*Influx of the Muhammadan race.*—"The Muhammadan influence of the empire," remarks Mían Qutb Sháh of Mianí, "brought Patháns from Kábul, Saiyads and Shekhs from Arabia, Bagdád, and other places, and Mongols from Chinese Tartary." Now all these four races who came as conquerors have degenerated to the level of the natives of the place, and are contaminated with the Hindú rites in marriage. The mixture of Muhammadan tribes is very remarkable in the west of the District. In the town of Miání, near the Biás, are Ghilzais, Khalíls, Mohmands, Hassanzais, Músákhels, and Kheshgís.

It is alleged, and probably with truth, that the Patháns, who immigrated into this part of the country, came either by invitation of the Emperor, or of their own accord, in hope of service. They are generally a fine race, but averse to tillage, and have a good deal about their ways and manners, which reminds one of their former dominant position in the society of the land. There are numerous villages of them scattered along the base of the Siwáliks, near Hoshiárpur and Hariáná. These are all called after some ancestor or leader of by-gone days, as Bassí Ghulam Hussain, Bassí

Khwájú; *Bassí* being evidently the Hindí word *Basti*, village. The Patháns in Jálandhar occupy *Bastís*, which are similarly named after persons. Pathán villages are also very numerous in the alluvial tracts of Dosúyá *tahsíl*, where they own in part or whole the largest and richest townships; *e. g.*, Dosúyá itself, Urmar, Tandá, and Miání. The Pathán women strictly maintain the custom of the veil. It is said that Pathán widows do not re-marry, which seems a trace of Hindú influence. Saiyads, it is said, also observe the custom of non-marriage of widows.

It has been observed in other parts of India that the Saiyads, on the strength of their direct descent from the Prophet, are more exclusive in their social customs than the other classes of Muhammadans.

*Mehton.*—As regards the Mehton tribe, Mr. Kensington states that they are descendants of Hindú Rájpút by *karewá* marriage with widows. They are confined to the north-west corner of the Garhshankar *tahsíl*, and have very strongly marked characteristics. They are as different as possible from the Rájpúts. The latter have indeed by this time become reconciled to their destiny, and accepted the inevitable fact that if they would live they must work. The Mehtons, however, have profited by the lower position assigned to them in the social scale, and have entirely emancipated themselves from the bondage of the *pardah*, which still operates powerfully against an increase in the prosperity of true Rájpúts. They are now formidable rivals to the Jats in cultivating energy: and it is commonly said that no caste reproduces itself with equal fertility. Whether there is any real ground for this opinion or not, I cannot say; but it is certainly borne out by the appearance of a Mehton village. On the other hand, speaking from general impression, the race shows distinct signs of a physical and mental deterioration from the original stock. The average stature is small; they are usually of quite remarkable personal ugliness, and they bear the unenviable reputation of being the most intensely quarrelsome of all the people, even in this litigious district. Without hazarding a speculation as to the connection between their origin and this deterioration, I think that the characteristics of the caste are so strongly marked as to deserve special notice. The Mehtons are represented among Muhammadan Rájpúts by Awáns, of whom, however, there are scarcely any in this *tahsíl*.

*Rains.*—The Government officials in Dosúyá *tahsíl* state that the Ráins are *aborigines*. They are in some parts of the Punjáb a class of considerable importance. As is the case with all tribes who distinguish themselves as agriculturists, their women materially assist them in field work.—*W. Coldstream.*

## LANGUAGE.

589. **Roman—Japanese—Transliteration.**—"The Japanese, in their thirst for knowledge, have found themselves not a little baulked by the clumsiness of the alphabets hitherto used for their written language. They have apparently determined that this difficulty shall no longer hamper their intellectual progress; for a strong national movement has arisen in favour of the universal adoption of the Roman alphabet—though it is of foreign origin—as being simpler, clearer, and easier to master, than those to which they have been accustomed,—alphabets which, requiring years of unnecessary and in itself fruitless toil to learn, act only as a barrier between the Japanese and the science they wish to acquire. Foreign science they have long fully appreciated, and they have now made up their minds to accept with it anything that may facilitate its acquisition and its dissemination. With a comparatively simple alphabet, the Japanese school-boy will be able to save years from his 'letters' to devote to the study of something worth knowing. The Roman alphabet is by no means perfect, but it is an evident improvement on many, if not all, other national alphabets, and it is the chosen alphabet of nearly all the progressive nations of the world, including now the Japanese."

With reference to the above cutting from an Indian newspaper, that cannot fail to interest those engaged in Oriental studies in which transliteration is such a burning question, I would add that the Japanese have started a newspaper in the Roman character, showing how their language can be made to appear in this now almost universal script.—*R. C. Temple.*

## HISTORY.

590. **Ranjit Singh's doings in 1809.**—Faqír Azízu'ddín, who had been despatched to demand the arrears of tribute from Multán before the Maháráját left with his army the scene of his recent triumphs, met Sháh Shujá'u'l-Mulk at Hasan Abdál, and arranged for a private interview between the Sháh and the Maháráját at that place on the march down. Proceeding to Multán, the ambassador found the Nawáb at first willing to pay the tribute demanded, but he altered his mind subsequently, and Faqír Azízu'ddín returned to his master, who was perhaps not sorry for the result of his mission. Siege was laid to the fort, and a desperate attempt to storm it made, but it was repulsed with great loss during the next few days. The Sikhs lost heavily, and

Atar Singh Dáhrí, and other leaders of note, fell. Ranjít Singh called on his soldiers to make a second attempt, and did all in his power to raise their spirit, and a second rush was made, which, though for a while successful, was eventually repulsed. The Nawáb finding the losses of his garrison so heavy, was, however, induced to buy off the Mahárájá by payment of tribute, and Ranjít Singh, delighted to find a way out of his position without loss of honor, gladly consented, and received part payment, the balance being promised, the Nawáb's brother-in-law Abúbakar Khán and Harjí Mall being given as hostages. Ranjít Singh then returned hastily to Láhor.

On the return march Ranjít Singh had another interview with Shujá'u'l-Mulk, on whom he bestowed Tulumbá, to which place he addressed himself and settled down comfortably. Reaching Láhor, Ranjít Singh found Munshí Abdu'nnabí Khán, the East India Company's Envoy, awaiting him. Friendly assurances were interchanged, and the Envoy was dismissed with handsome presents.

Faqír Azízu'ddín was then ordered to proceed to manage the affairs of Gujrát, and occupy the District, about Bhimbar and Rájaurí, as far as Ráwalpindí, taking two regiments and a complement of guns. He soon arranged affairs at Gujrát, and marched on Bhimbar, the Governor of which, Sultán Khán, made his submission, and sent his son under the guardianship of Farrukh Baksh, the grandson of the Sikh general. The Díwán, Mohkam Chand, sent a body of police to be stationed in the town. Affairs at Wazírábád had now taken a turn the Mahárájá longed for. The relatives of the deceased Jodh Singh fell out over his property, and wasted their strength in civil strife, and so Faqír Azízu'ddín received imperative orders to march on the town at once, which he did, and not only captured it, but extorted all the wealth of Jodh Singh from his relative. He asked the Mahárájá to depute some one to govern the town, which he proceeded to quit. Gandá Singh Sáíwálá and Lálá Kushál Rám arrived to take over the conduct of affairs from the Faqír, who repaired to Láhor, and was sent to Ráwalpindí on a mission to Sháh Zamán.

Finding no money coming in from Multán, and the hostages from that state quite unconcerned and unwilling to trouble their master in the matter, Ranjít Singh despatched Sukhá Singh to collect the arrears due. Rs. 20,000 was paid, and the balance promised. At the same time Sardár Desá Singh Majíthiá and Díwán Bhawání Dás were sent to demand the tribute due by the hill chiefs and Rájás. The Díwán was unable to proceed far, and the Sardár was left to accomplish the task single-handed. From Hawelí, two miles distant from Harípur, a requisition was sent to the chiefs and Rájás, which was promptly met by the minor chiefs, but the Rájás of Mandí and Suket made no response; and while a small force was sent to demand it, word was sent to Ranjít Singh of the state of affairs, and four regiments were despatched to assist in enforcing the demand; but no resistance was made, and the money was collected. Desá Singh then returned to Láhor. About this time Hullowál in the Rechná Doáb, the property of Bhág Singh, Hullowáliá, was made over to Ranjít Singh in exchange for some *jágírs*. Bhimbar was again visited by a Sikh army under Mohkam Chand, and a sum of Rs. 40,000 levied. Ranjít Singh crossed the Rávi and advanced on Pind Dádar Khán, and laid siege to the fort of Kusk, which refused to open its gate, disclaiming any enmity or quarrel with the Mahárájá.

Ranjít Singh offered them *jágírs* to surrender, but they declined. Learning that the water-supply of the fort, which was built on the top of a hill, was obtained from a spring called Chohá Saidan Sháh, some half a mile down the hill side, he seized this spot, and leaving sufficient force to subdue the place under Hukm Singh Chimmí, Partáb Singh, and other chiefs, and finding the negotiations between Sháh Zamán and Faqír Azízu'ddín of a very amicable nature, he turned his steps to Ráwalpindí, where that prince was. On the road an ambassador of Sháh Zamán's met him, and Díwán Bhawání Dás and Devi Dás were despatched to receive the Sháh with becoming honor, as he, learning of Ranjít Singh's presence so near, advanced to meet him. A friendly interview followed, and mutual expressions of good-will and promises of firm friendship were exchanged. The Mahárájá levied a tax of Rs. 50 a day upon Sukh Dyál, the ruler of Pind Dádar Khán, for the Sháh's support, and gave Bherá into his possession.

Ranjít Singh returned to Láhor, and halved his army on the banks of the Rávi, ordering no armed man should be allowed to enter the gate of the city at night, suspicious of treachery. Díwán Chand, a famous Láhor merchant of the time, was given a contract to execute extensive repairs to the fort and its moat.—*W. A. Campbell.*

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**591. Local history of Udaipur.**—Few, beyond students of Rájpút traditions and officials who have been posted to Rájpútáná, are well versed in the strange history of the ancient State of Udaipur. Turning to local records the legendary founder of the dynasty of Mewár is described as one Konkan, a descendant of Lah, son of Ráma, King of Oudh, who, about 145 *A. D.*, migrated to Káthiáwár and formed a kingdom, with Balabhí, near Bhávnagar, as its capital. In 724 a

horde of foreigners from the west destroyed Balabhí and put the reigning prince and his family to the sword. One of the queens was a daughter of the Pramára, prince of Chandrávatí, which lies in the shadow of Mount Abú. She alone escaped, and her son afterwards lived to become ruler of Edar in the Bhíl country. For seven generations his descendants were princes of Edar; but the Bhíls were a savage and turbulent race, and the eighth prince was dethroned and killed in a popular outbreak. His infant son Bápá was carried by faithful servants to Hajindrá but ten miles to the north of modern Udaipur, and there amid the fastnesses of the Arávalí Hills he grew to manhood. The future founder of the kingdom of Mewár sowed his wild oats broadcast, until even the reckless hillmen turned upon him, and he had to flee for his life. The Morí chief of Chitor, that wonderful natural fortress in the plains of Málwá, gave him asylum, and had at first no reason to regret the arrival of so wild and passionate a guest. The tide of Muhammadan invasion had begun to roll over India from Sind, and the Rájpúts wanted a fiery leader in their contests with the Musalmáns. Bápá was just the man for the work. He headed the Mewár armies, and drove back the invaders with great slaughter. His ambition was stirred by success, and having won over certain of the Rájpút nobles to his side, he seized Chitor, and founded the dynasty which now reigns over Mewár. He took the title of Ráwal, and not until 1201, did this give place to Ráná, the present designation of the ruling chief. For centuries the Ránás of Chitor fought against the Muhammadans, who had gained a firm footing in India. In fifty years six Ránás fell in battle in the vain attempt to wrest Gayá from the Musalmáns. Misfortune followed misfortune, until, in 1290, Chitor itself was stormed and sacked by 'Al'au'd-dín, Ghilzai, and the first awful sacrifice, known as *johar*, was offered up. Lakhamsí was the reigning Ráná, and when he saw that victory lay with the Muhammadans, he ordered all the women to be immolated before the men sallied forth to death. The Rájpúts saw their wives, mothers, daughters, and sisters pass into the subterranean chambers of the fortress, the Queen—Padmaní—closing the sad procession. Fires were kindled, the doors were built up, and the sacrifice was complete. Early in the 14th century Hamír, the grand-nephew of Lakhamsí, recovered Chitor and rose to great power, while one of his successors, Kambhú, utterly routed the Muhammadan hosts, and during his fifty years' reign the kingdom enjoyed great prosperity. He was assassinated by his son Udai, whose name is held in abhorrence by the Rájpúts to this day. The proud descendants of Bápá Ráwal had never given a daughter in marriage to the Emperor of Delhí, but this parricide humbled himself before the Maslim, and offered to effect the matrimonial alliance so desired by the Emperor. His end was one calculated to impress the superstitious Rájpúts; he was struck dead by lightning before the marriage had taken place, and the people saw in this the act of the gods.

[To be continued:—ED.].

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**592. Hujra Shah Mohkam—Bahau'l-Haqq—A Story of a Shrine.**—Hujra Shah Mohkam, *i. e.*, the cell (or chamber) of Sháh Mohkam, is the name of a town in the Montgomery District, containing somewhat less than 3,000 inhabitants, of whom about half are Hindús and half Musalmáns, though the latter may be said to predominate. The town derives its name from a small unpretentious brick building attached to the north end of a mosque. Outside the *bázár* is the Hujra, or the building in which it is popularly believed the local Muhammadan Saint Sháh Mohkam, who now lies buried within the splendid tomb in the town, was content to reside (even when he had won distinction and commanded the best of dwellings) out of respect to his progenitor, the famous Saint Baháu'l-Haqq, who built it and founded the long line of saints that have exacted and received much homage from their numerous believers and followers during the past 250 years.

These holy men are called Sajjáda-nishín or Gadí-nishín, but their dominion is purely religious or spiritual, and they have no temporal power, excepting in the management of the church lands granted by the Government *pro tempore*, and the collections annually made from their *murids* or adherents. These collections—a species of tithes—are reaped by the son or other duly authorized representative of the Gadí-nishín.

The worship of local saints I find to be very common indeed in this part of India. Martyr or demon-worship is much more common in the north-west and eastern provinces of the country; but here we have regular and lengthy successions of Muhammadan pontiffs enjoying almost absolute power within their proper neighbourhoods and jurisdictions, and, after perfectly *natural* deaths, being canonized. Such saints are not only venerated, but are regarded as potent mediators between supplicants and the deity, and their graves are consequently worshipped. They are not, as far as I could learn, dreaded by their votaries, as are entombed demons—ghosts who are supposed to have died *violent* deaths.

The finest building at Hujra is the tomb of Sháh Mohkam, which marks an epoch in the

Muhammadan architecture of this part of the country, and is the practical outcome of the superstition and man-worship, which culminated here during the pontificate of Sayyid Sháh Safi-'u'llah, the sixth hierarchy of the house of Baháu'l-Haqq (*A. D.* 1596-1625).

It is stated in the *Tazkirát-i-Mohkamí*, from which I will presently quote certain extracts, that Baháu'l-Haqq was a mere pauper, and that his sole possession was his staff, and so I infer that no ancestral wealth could have been expended on the tomb of Sháh Mohkam and his successors. The tithes and religious exactions of the family must, therefore, have been very heavy, when we bear in mind the extremely limited extent of the See or Diocese paying allegiance to it,—indeed, the head-quarters of an opposition establishment (that of Dáúd Kirmání at Shergarh) are but a few miles to the west of Hujra Sháh Mohkam. Other communities, too, were not slow in setting up, and, in due time, entombing local saints of their own after the usage of the day. But none of these latter equal the tomb of Sháh Mokham, which is eminently representative. Finally, the account of the miraculous production of funds for the building of the Mokham tomb, given in the *Tazkirát-i-Mohkamí*, from which I will quote anon, is characteristic and interesting as proving, if such proof were necessary, that none of the family's private means were expended on the work.

Inside the tomb are eleven graves surrounded by wooden railings and covered by costly tapestries; there are also hanging-lanterns, glass ornaments, and embroidered tassels of sorts. The interior is also very well decorated with frescoes inter-twined with Arabic and Persian inscriptions of a religious character, one of the former being after this style:—*Afzalu's-zikar lá iláha ill' illáhu Muhammadu-r-Rasúlu-láhi.*

With regard to the Persian inscriptions, the majority set forth the date of the death of elders buried in their immediate proximity, hidden as usual in chronograms.

The *Tazkirát-i-Mohkamí* was written in *A. D.* 1747. Chapter I has a genealogy of the elders commencing without the famous and popular Muhammadan Saint *Muhíu'ddín Chishtí;* but the part alone to which is attached any interest of a local character in connection with Hajra Sháh Mohkam, begins with the advent of Baháu'l-Háqq from Badáun to the banks of the Satluj, and with this I will alone now concern myself.—*H. B. W. Garrick* in the *Journal of the Anjuman-i-Panjáb.*

[To be continued.—Ed.]

## ANTIQUITIES.

593. **Buddha-Gaya and its relics.**—The following extracts from a letter from Mr. Edwin Arnold to Dr. W. W. Hunter, will prove more than interesting to many who have a care for the archæological remains and antiquities of India.

"In visiting the various sites in this country connected with the story of Sakyamuni, the founder of Buddhism, I came to Buddha-Gayá. There can be no question of the authenticity of that spot, described as it is by the Chinese pilgrims, and identified by so many natural and artificial marks. The vicinity of the temple, and of the little *pípal* tree now standing there, is undoubtedly the same in which the great 'teacher of the law' completed his meditations and attained to the Buddhaship. This being so, there appear to be very few localities in religious geography which can compete with Buddha-Gayá for deep historical interest. Whatever view may be taken of the doctrines and character of Buddhism, it is at any rate a fact that under a fig-tree, on or near the place where its present representative grows, profound ideas were conceived, which have since spread, with more or less precision, over vast portions of the earth, creating and controlling the thoughts and habits of countless millions of its present inhabitants.

"Everybody, therefore, of enlightened mind must attach importance to such a spot, which is nevertheless, I regret to declare, in a state of abandonment deplorable to describe and realize. The temple, no doubt, and its precincts, are neatly kept by the Mahant, and by his College of Saiva priests who have entered into possession. But these have naturally enough little concern with the Buddhistic aspect of the place, or of its remains, and seem of late to have permitted Burmese visitors and others to deal very injudiciously with them. Of such 'restorations,' however, I do not speak; and nothing but gratitude is due to the researches and labours of General Cunningham, Mr. Beglar, and the other archæologists upon the ground. What I desire to bring to your knowledge is, that a vast number of sculptured and inscribed relics which have been disinterred during recent excavations and 'reparations' now lie in and near the spot, neglected and perishing. I saw many hundred fragments of carved stone,—some of astonishing delicacy and beauty of workmanship, some with clear-cut inscriptions, and the very meanest and most defaced among them of value—lying scattered along with old bricks, rubble, and rubbish. Near the north-west corner, on the edge of the jungle, was a pile of these remains from which might have been selected valuable specimens. The back garden of the bungalow and the *maidán* beyond its

wall, were strewn with many more, all tossed aside like the commonest material for road-making; and I was shown, in a miserable shed, some 'selected specimens,' to the extent of hundreds more, heaped one upon another, in a dreadful chaos of neglect and contempt, although the first which I took up bore the sacred formula of Buddhism, and the second had an elephant adoring the *Dharma Chakra*,—as perfect a piece of carving as could be seen.

It is true that many, perhaps most of these, fragments are only little votive *stúpas*, dedicated by mediæval Buddhists; and that others reproduce types of the great teacher and of acts of reverence for him, sufficiently illustrated already by the examples stuck up in grotesque and incongruous rows about the platforms and *viháras* of the hollow space. But who can tell what valuable fact of history or what elucidation of doctrine might not be found in those still uneffaced characters? Or who can deny that thus to treat the records of a truly sacred spot is dishonourable to the age, to India, and to every one who has power to rescue these ancient relics, and does not exercise it?

I would especially appeal, through you, to those Indian gentlemen who feel a pride in the glorious share which their country has borne in the history of philosophy and religion. There are many, even in this city, whose names are honourably connected with the investigation and preservation of the ancient monuments and literature of India. Such, I feel assured, whether they be of this or that form of religion, will never be content, when they know these facts, to let the sun and rain destroy, or the ignorant villagers use for *lingas*, or the careless priests break up for building, all these fragments connected with so memorable an event in the annals of oriental thought. To collect all that can be found; to cleanse and to arrange them under some proper and permanent shelter; and to provide for the guardianship of these and of whatever else may be discovered upon the same hallowed site, would not be costly: but costly or not, if it be not soon effected by the native public spirit which I have ventured to invoke, or by some other agency, many an important memorial will surely pass away for ever.

## ARTS AND INDUSTRIES.

594. **Burmese Lacquer.**—Burmese lacquer work is not unlike that of China and Japan, but is made exclusively of small bamboo strips. These latter are woven into circular boxes of all sizes, from betel-pouches to house-trunks. The first step in the lacquering is to smear the box with a mud containing (or not according to quality) a proportion of the black varnish called *thittsi*, obtained from *melanorrhœa usitatissima*. Next follow sun-drying, and polishing in a lathe with soft sandstone and water. A coat of the varnish, mixed with bone-ash, is then applied and rubbed down; another coat, containing less bone-ash, and another rubbing down, succeed; then a final coat of varnish is polished, giving the box a smooth, brilliant, black surface. The pattern is put on in black and red. First black lines are run round the box by a kind of style or point fixed in a bit of wood or bamboo, so as to leave a slight projection, the point being charged with black varnish. On rotating the box in the lathe, in contact with this style, the necessary black lines are produced in relief. These being completed, the box is entirely covered with a coating of a red paint made from vermilion ground up in a vegetable oil (*shantsi*) so thick as to conceal all the black lines. This dry, a rubbing down with rice-husks and water in the lathe removes the red colour from the prominent black lines. Any additional colours are successively applied, and the pattern developed by a steel style, pointed at one end and flattened at the other. The market value of the finished box depends on its elasticity and the fineness of the pattern. The best will suffer bending double, without injury to the lacquer. A three-inch betel-box of this quality may fetch as much as a couple of guineas. —*Pioneer*.

595. **Burmese Lacquer.**—Drinking-cups and boxes for carrying the necessary ingredients for betel-chewing are made of lacquered ware, and are manufactured principally in Upper Burma, but they are also made to some extent in the Prome district. A box of the required size and shape is prepared of exceedingly fine bamboo wicker-work; the finer this is the more valuable is the box. On this is evenly applied a coat of dark pure vegetable oil, known as *thittsi*, and obtained from the *melanorrhœa usitatissima*, which is allowed to dry thoroughly. When it is dry, a paste composed of pure saw-dust, *thittsi*, and rice water is thickly and evenly laid on, and when this is dry the box is fastened to a rude lathe, and carefully smoothed with a piece of silicious bamboo, which is used instead of sand paper. The next coat consists of a paste of finely-powdered bone-ashes and *thittsi*, which is allowed to dry, and is smoothed in the same way, and the grounding is now complete. In colouring the boxes, three colours only are used, but of different shades. For yellow, yellow orpiment is carefully pounded and washed several times, being allowed to dry between each washing, until a pure and impalpable powder remains, reduced three parts in bulk from the raw powder. With this is intimately mixed a small portion of a kind of tragacanth, and the whole dried in the sun. This is worked

up with a little vegetable oil, called *shantsí*, to the proper consistency, and a little *thittsí* is added, but not enough to injure the colour. For green finely-ground indigo is added to the orpiment in a sufficient proportion to give the required shade: the rest of the process is the same. Red is prepared from finely-ground vermilion mixed with a little *thittsí* and worked up with *shantsí*. A coat of the colour and shade intended for foundation is thickly and evenly applied, and when it is thoroughly dry, the pattern which is to appear in the next shade or colour is engraved with a style, and the colouring matter applied all over the box. When it is dry the box is placed on the lathe, and the second colour removed by means of a bit of silicious bamboo; so that it remains only in the lines of the engraved pattern. A similar process is followed for the different colours till the design is complete. Lastly, one or two coats of a varnish of eight parts of *thittsí* (wood oil) and one part *shantsí*, are applied.—*British Burma Gazette.*

## NATURAL HISTORY.

**596. Antelope and pig killing snakes.**—See Vol. III, note 107. I find the following notes regarding snake-killing animals, which are interesting in this connection.

(*a*). "A beautiful variety of the antelope was caught near Chaudwán, a town in the Deraját, between Derá Ismáil Khán and the Takht-i-Sulaimán, which the Bábars say kills and eats snakes. It is called the *márkhor*, or eater of serpents."—*A Year in the Panjab*, by Sir Herbert Edwardes.

(*b*). "While shooting this morning I came suddenly upon a small species of leopard that had just killed a snake about five feet in length; the head was neatly bitten off, and lay upon the ground near the body; the animal was commencing a meal off the snake, when it was disturbed, and I lost sight of it immediately in the high grass."—Sir Samuel Baker's *Nile Tributaries of Abyssinia*, p. 225.

(*c*). Snake-eating pigs. There was a discussion in the *Pioneer* (?) and other Indian newspapers in 1868, on this subject.—*M. Millett.*

[Will some one be so kind as to send me a copy of the discussion above referred to.—ED.].

**597. Bouncing a Tiger.**—I had been out in a Maisúr forest after bison, and had been lucky enough to get up to and bag a solitary bull with a poor head, though a great width of sweep, namely, 37½ inches. As I had enough men with me, we cut off the bull's head, which took a long time, and I detailed four men to carry the head back to camp. I had my Pegu pony "Box" out with me, and I mounted and rode with my gun-bearer, till we came to a cart track leading through the forest. I ascertained on inquiry that the track went straight without branching, and as I was wet with perspiration and had had little to eat since daybreak, I left my gun-bearer to follow, and cantered off at a smart pace. It occurred to me, as I rode along, how very awkward it would be, now that I was unarmed and alone, if a tiger should, on hearing my pony's hoofs, take a fancy for supping off him. That "Box" should not be mistaken for deer or for a riderless animal by a tiger, I hummed an air as I rode along. I had ridden probably two or three miles at a smart pace, when I pulled up to ease "Box" and walked him slowly along, taking out my pipe to have a smoke, when a rush towards me in short grass to my right attracted my attention, and I saw a splendid tiger in the act of rushing at me, and only a few paces off. I thought that it was all up, as he was so close and in his rush; but I wheeled the pony sharp towards him and shouted loudly. He stopped, but did not retreat, so I moved the pony towards him, shouting furiously, whereupon the tiger went off 30 or 40 yards and stood again. I meant to be off as soon as I safely could, but did not like to leave the tiger there for fear of his having another try after I turned. So I charged into the grass, shouting all the time till the tiger became afraid and ran away. So did I too, taking "Box" at his best pace, till he reached the high road two or three miles further on. Curiously enough, "Box" took not the slightest notice of the tiger, and of course it was "Box" the beast wanted, not me; but he could scarcely have seized him without mauling or killing me, so I had a narrow escape. I was, however, glad to have had the adventure, for it shows how a bold front, and a pretence to turn the tables upon an animal, *may* save a man in apparently desperate circumstances, with no weapon beyond his voice.

## MISCELLANEOUS.

**598. Hir and Ranjha—Namodar Patwari's version.**—My grandfather, Lálá Sohan Lál, a *vakíl* at the Court of Maháráját Ranjít Singh, had in his library a MS. of *Hír Ránjhá* in the Persian character, which is still in existence. It is in a very difficult style, and purports to be a copy of the original work made in 1157 *A. H.*, or 1744 *A. D.*, for one Surendra Mall of Multán by Mansá Rám of Khoshá, who tells the following story about it:—

The tale was written by one Dámodar, an Arorá of Jhang Siyál, and the original work in Panjábí passed into the hands of a Khatrí named Rájá Rám of Bherá. Rájá Rám wished to test

the truth of the story, and visited Jhang Siyál, where he found the tomb or shrine of Hír and Ránjhá, one-fourth the revenues of which were the property of a Hindú family. As these persons had been Musalmáns, this fact surprised him, and he made inquiries about it. It then transpired that Dámodar Arorá, the ancestor of the Hindú sharers in the shrine and the author of the poem, who lived in the days of Akbar (1556-1605 *A. D.*), was forewarned of the appearance of Hír-Ránjhá on the earth in a dream. In accordance with his dream he looked for their coming, and when Hír was born to Chúchak Khán of Jhang Siyál, he went to Takht Hazárá, where he found that Ránjhá was also in existence. Thereupon he wrote his celebrated poem, and afterwards became a sharer in the shrine, as his descendants were after him. Is it a fact that a Hindú family has a share in the shrine?—*Harbhagwán Dás.*

[The best known recension of the story of Hír and Ránjhá is that by Wáris Sháh, said to be between 150 and 200 years old. There is a good and old Panjábí copy of this still at Jhang, which is so nearly word for word the printed copy to be procured anywhere in the Panjáb, that the latter may be accepted as a practically correct version. Namodar Patwárí's version is also well known, but I do not know if there is a good recension of it in print.—Ed.].

**599. Tomb of Hir and Ranjha.**—Lálá Harbhagwán Dás, in his note on the tomb of Hír and Ránjhá, inquires whether the custom of a Hindú receiving one-fourth of the revenue of the shrine, still continues. The shrine has no endowment or revenue of any sort. It is in the charge of a family of Jats (Musalmáns) who live in the immediate vicinity, and are very poor. No lands are attached to it, and I do not think the offerings at the shrine come to much.—*M. L. Dames.*

## PROVERBS AND SAYINGS.

**600. Agricultural aphorisms from the Hushiarpur District.**—Continued from Vol. III, note 463. The following series of sayings are all concerning rain, naturally an important subject to the Panjábí rustic:—

(9). *Barde mihin Kál nahín;*
*Barián baithián bigár nahín;*
Continuous rain, no famine;
Old people at home, so no (fear of) misconduct!

(10). *Bahú putín, bahú mahne;*
*Bahú mihin, rái ghat.*
Many sons, many complaints;
Much rain, small outturn.

This applies to heavy and continuous rain; the previous saying to constant but seasonable rain.

(11). *Je sir bhije Karkatá Singhe bhije pith;*
*Kahe Dák "Sun, Bhadlí, Samá howe surbhikh."*
If it rains in beginning of Sáwan, and also in beginning of Bhádon;
Dák says: "Hear, O Bhadlí, this year there will be a bumper crop.

(12). *Na sir bhije Karkatá; Singh thiáyá ja,*
*Kahe Dák: "Sun, Bhadlí, Sérín ann biká."*
If it rains not in beginning of Sáwan, and Bhádon passes rainless,
Dák says: "Hear, OBhadlí, food will sell by the *ser* (instead of by the *man*).

(13). *Sáwan bage pure diwá,*
*Dhage bech dáne gharpá.*
When the south wind blows in Sáwan, sell your cattle, and lay up store of grain in your house, (*i. e.*, there may be famine).

(14). *Dakhan uthe badlí, Pachhon jal chhá,*
*Kahe Dák: "Sun, Bhadlí barse bajh na já"*
When clouds arise from the south-west, and cover (the heavens) to the north-west,
Dák says: "Hear, O Bhadlí, they will not go rainless."

(15). *Sáwan-Bhádon na barhe; tá Kátak kinián,*
*Khanní roti, do do janián.*
If it rains not in Sáwan and Bhádon, and only a few drops in Kátak, a half loaf (will have to suffice) for every two persons.

(16). *Chardá badal lehnda jáwe,*
*Ek pakaundí chár pakáwe;*
*Lehndá badal charde jáwe,*
*Do pakaundí ek pakáwe.*
If clouds rising in the east go to the west, for every one loaf now being cooked there will be four (*i. e.*, plenty);
If clouds rising in the west go to the east, for every two loaves now being cooked there will be only one (*i. e.*, scarcity).

(17). *Pachhon chamke badalí, pure lage bánh.*
*Kahe Dák: "Sun, Bhadlí, bachhá andar bánh."*
If clouds come up from the north-west, and the south wind begins to stop then,
Dák says: "Hear, OBhadlí, bring the cattle home (*i. e.*, there will be rain).

(18). *Charde huliá lehnde ráín.*
*Ture bechke, báld láín.*
Rainbow in the east, long rays (of setting sun) in the west,
Sell your horses and buy cattle (*i. e.*, agriculture will be profitable).

(19). *Títar phangí pái,*
*Pádhá puchhan kyún gái?*
(If the sky is) like a partridge's wing,
Why go to consult the Pádhá? (or fortune-teller, *i. e.*, favourable sign for rain).

(20). *Purá bage já jeth vich ; Sáwan birthá já.*
*Tá bhí Sáwan ghat barhe, je barse Mirgsaná.*
If the south wind blows in Jeth, and Sáwan goes rainless (*lit.* empty).
It also rains little in Sáwan, if it rains in Mirgsaná (or the last week of Jeth and first week of Hár).

(21). *Minh piá Díwálí,*
*Jihá phúsí jihá hálí ;*
*Par howegí siáránwáli.*
If rain falls at the Díwálí,
The indolent and industrious farmer are equal ;
But even so the land with most furrows will be best off.

(22). *Kátak dhunde meghlá, bhulí phire gawár.*
*Kátak te Sáwan kare, je bháwe Kartár.*
The scatter-brain villager seeks for rain in Kátak ;
If God so wills, he makes Kátak like Sáwan.

(23). *Barse Chet na khal na khet.*
*Barse Phágan dún chuágan.*
Rain in Chet, neither threshing nor harvest.
Rain in Phágan (outturn) double and quadruple.

[This contradicts the proverb prevailing in the South Panáb, which represents rain in Chaitr as most desirable, thus :—
*Je vasse Chetr na khal máwe na khetr.*
If it rains in Chaitr neither the threshing-floor nor the field will hold (the crop).—ED.].

(24). *Kátak kiniá, sau din giniá.*
A few drops (of rain) in Kátak, count a hundred days (before more rain).

(25). *Dakhan ghat na ugame ; je ugame tá barse.*
*Muhan mard na bhásre ; je bhásre tá kare.*
(It is better that) clouds should not come from the south-east ; if they come, let it rain.
Let not a man speak (much) with his mouth ; if he speaks, let him also act.

(26). "*Sáwan áyá, rí sakhí,*" *bolan lagá Pí.*
"*Us ghar Sáwan kyá kare, jis ghar bail na bí ?*"
"Sáwan (*i.e.*, the rainy season) has come, O friend," the *Papílá* began to say :—
"What good can Sáwan do where there are neither bullock nor seed ?" (the *Papílá* is a bird which sings especially in the rainy season, and is said to have a hole in its throat).

(27). *Atham dá chilkoriá,*
*Anhondá badal ghoriá.*
If the sun shines out from the clouds at sunset,
Clouds will collect, even where there were none before.

(28). *Sikhar súraj parwáriá,*
*Já tá barhe mih, nahín tá rájá mariá.*
If there is a halo round the sun at midday
It will either rain or a king will die.

(29). *Dine pawe kirkí, rátí bage wao ;*
*Kahe Dák : "Sun, Bhadlí, nahín baran dá cháo."*
If in the day there is a small rainbow, and a wind blows at night ;
Dák says : "Hear, O Bhadlí, there is no hope of rain."

(30). *Titar phangí badlí, ran milái khá.*
*O barse, O udale : birthá kade naijá.*
If the clouds look like a partridge's wing, and a woman becomes lascivious (*lit.* eats cream) :
The one brings rain, the other elopes with some one : these results will surely follow.—*J. Montgomery.*

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**601. Panjabi Rural Proverbs—Kangra District.**—Continued from Vol. III, note 241.

(7). *Ghirthni rándní jhotá Sándní.*
You can't make a widow of a Ghirthní any more than a barren cow of a buffalo.

(8). *Ghirth bhagat na jhotá jattí : Karár mít na beswá sattí.*
You can't make a saint of a Girth any more than you can expect chastity of a buffalo ; nor a friend of a Karár any more than a *satí* of a loose woman.

(9). *Bhát kháná Bráhman kane, rastá handná Karár kane.*
Dine with a Bráhman and jog along the road with a Karár—(the former are considered *bon vivants*, and the latter, great talkers).

(10). *Ghare de chor, bane de mor.*
A thief in the house (among the family) is as hard to catch as a peacock in the forest.

(11). *Pharará de ujáhr, karaunke dí khár.*
The *karaunk's* (village policeman) spite is like the nibbling of a hare : (both cause a great deal of damage in the long run).

(12). *Chíle dí ág, Gulere de nátá, káhí de cháb, Kahlúr dí satha.*
A fire of pinewood, a betrothal in Goler, a grass rope, a partnership in Kahlúr : (the one is as short-lived and uncertain as the other).

(13). *Tittar pankhí bádlí, ránd, phulelín nahaí : wuh barse, yih udale ; yih bát birtí na jáwe.*
A cloud streaked like a partridge's wing, a widow bathed and perfumed : the one portends rain, the other an elopement ; of that you may be certain.

(14). *Je Sunár áwe pár, to gathrí sambhale wár.*
If a Sunár comes to the other side of the river, have a care of your bundle on this side.—*S. Manuel.*

# FOLKLORE FROM DIFFICULT SOURCES.

## SLEEMAN'S JOURNEY THROUGH OUDH.

**602. Sleeman's Journey through Oudh—Wolf-children Story.**—Vol. I, p. 211. At Chaprá, twenty miles east of Sultánpur, lived a cultivator with his wife and son, who was then three years of age. In March, 1843, the man went to cut his crop of wheat and pulse, and the woman took her basket and went with him to glean, leading her son by the arm. The boy had lately recovered from a severe scald on the left knee, which he got in the cold weather, from tumbling into the fire, at which he had been warming himself while his parents were at work. As the father was reaping and the mother gleaning, the boy sat upon the grass. A wolf rushed upon him, suddenly from behind a bush, caught him up by the loins, and made off with him towards the ravines. The father was at a distance at the time, but the mother followed, screaming as loud as she could for assistance. The people of the village ran to her aid, but they soon lost sight of the wolf and his prey. She heard nothing more of her boy for six years, and had in that interval lost her husband. At the end of that time two sipáhís came, in the month of February, 1849, from the town of Singrámau, which is ten miles from Chaprá, on the bank of the Khobáí rivulet. While they sat on the border of the jungle, which extended down to the stream, watching for hogs, which commonly come down to drink at that time in the morning, they saw there three wolf cubs and a boy come out from the jungle and go down together to the stream to drink. The sipáhís watched them till they had drank, and were about to return, when they rushed towards them. All four ran towards a den in the ravines. The sipáhís followed as fast as they could ; but the three cubs had got in before the sipáhís could come up with them, and the boy was half-way in when one of the sipáhís caught him by the hind leg and drew him back. He seemed very angry and ferocious, bit at them, and seized in his teeth the barrel of one of their guns, which they put forward to keep him off, and shook it. They, however, secured him, brought him home, and kept him for twenty days. They could for that time make him eat nothing but raw flesh, and they fed him upon hares and birds. They found it difficult to provide him with sufficient food, and took him to the bázár in the village of Calípur; and there let him go to be fed by the charitable people of the place till he might be recognised and claimed by his parents. One market-day a man from the village of Chaprá happened to see him in the bázár, and on his return mentioned the circumstance to his neighbours. The poor cultivator's widow, on hearing this, asked him to describe the boy more minutely, when she found that the boy had the mark of a scald on the left knee, and three marks of the teeth of an animal on each side of his loins. The widow told him that her boy when taken off had lately recovered from a scald on the left knee, and was seized by the loins when the wolf took him off, and that the boy he had seen must be her lost child. She went off forthwith to the Koli bázár, and in addition to the two marks above described, discovered a third mark on his thigh, with which her child was born. She took him home to her village, where he was recognized by all her neighbours. She kept him for two months, and all the sporting landholders in the neighbourhood sent her game for him to feed upon. She continued to dip his face in the water to drink, but he sucked in the water, and did not lap it up like a dog or wolf. His body continued to smell offensively. When the mother went to her work, the boy always ran into the jungle, and she could never get him to speak. He followed his mother for what he could get to eat, but showed no particular affection for her; and she could never bring herself to feel much for him; and after two months, finding him of no use to her, and despairing of even making anything of him, she left him to the common charity of the village. He soon after learnt to eat bread when it was given to him, and ate whatever else he could get during the day, but always went off to the jungle at night. He used to mutter something, but could never be got to articulate any word distinctly. The front of his knees and elbows had become hardened from going on all fours with the wolves. If any clothes are put on him, he takes them off, and commonly tears them to pieces in doing so. He always preferred raw flesh to cooked, and fed on carrion whenever he could get it. The boys of the village were in the habit of amusing themselves by catching frogs and throwing them to him; and he caught and ate them. When a bullock died, and the skin was removed, he would go and eat it like a village dog. The boy was in the village in 1849, and this is the description given of him by the mother herself. She never experienced any return of affection for him, nor did he show any such feeling for her. Her story was confirmed by all her neighbours, and by the head landholders, cultivators, and shop-keepers of the village.

**603. Wolf-children Story.**—Vol. I, p. 214. The Rájá of Hasanpur Bandwá mentioned as a fact within his own knowledge, besides others, for a truth of which he vouched, that in the year 1843, a lad came to the town of Hasanpur, who had evidently been brought up by wolves. He seemed to be very dark, and ate flesh, whether cooked or uncooked. He had short hair all over his body when he first came, but having, for a time, as the Rájá stated, eaten salt with his food, like other human beings, the hair by degrees disappeared. He could walk, like other men, on his legs, but could never be taught to speak. He would utter sounds like wild animals, and could be made to understand signs very well. He used to sit at a Baniyá's shop in the *bázár*, but was at last recognised by his parents and taken off. What became of him afterwards he did not know. The Rájá's statement regarding this lad was confirmed by all the people of the town, but none of them know what afterwards became of him.

**604. Wolf-children Story.**—Vol. I, p. 216. About 1841 a trooper belonging to the King of Oudh and in attendance on Rájá Hardatt Singh of Bondí or Bannantí, on the left bank of the Ghagrá River, in the Bahráich District, was passing near a small stream which flows into that river, when he saw two wolf cubs and a boy drinking in the stream. He had a man with him on foot, and they managed to seize the boy, who appeared to be about ten years of age. He took him upon the pommel of his saddle, but he was so wild and fierce that he tore the trooper's clothes and bit him severely in several places, though he had tied his hands together. He brought him to Bondí, where the Rájá had him tied up in his artillery gun-shed, and gave him raw flesh to eat; but he several times cut his ropes and ran off; and after three months the Rájá got tired of him and let him go. He was then taken by a Kashmírí mimic or comedian (*bhánd*), who fed and took care of him for six months. But at the end of that time he also got tired of him (for his habits were filthy), and let him go and wander about the Bondí *bázár*. He one day ran off with a joint of meat from a butcher's shop, and soon after upset some things in the shop of a baniyá, who let fly an arrow at him. The arrow penetrated the boy's thigh. At this time Sanáu'llah, a Kashmírí merchant of Lucknow, was at Bondí selling some shawl goods to the Rájá, on the occasion of his brother's marriage. He had many servants with him, and among them Jánú, a *khidmatgár*, and an old *sipáhi* named Ramzán Khán. Jánú took compassion upon the poor boy, extracted the arrow from his thigh, had his wound dressed, and prepared a bed for him under the mango tree, where he himself lodged, but kept him tied to a tent pin. He would at that time eat nothing but raw flesh. To wean him from this, Jánú, with the consent of his master, gave him rice and pulse to eat. He rejected them for several days and ate nothing; but Jánú persevered, and by degrees made him eat the balls which he prepared for him. He was fourteen or fifteen days in bringing him to do this. The odour from his body was very offensive, and Jánú had him rubbed with mustard seed soaked in water after the oil had been taken from it (*khallí*) in the hope of removing this smell. He continued this for some months and fed him upon rice, pulse, and flour bread, but the odour did not leave him. He had hardened marks upon his knees and elbows from having gone on all fours. In about six weeks, after he had been tied up under the tree, with a good deal of beating and rubbing his joints with oil, he was made to stand and walk like other human beings. He was never heard to utter more than one articulate sound, and that was "Abúdiá," the name of the little daughter of the Kashmírí mimic, who had treated him with kindness, and for whom he had shown some kind of attachment. In about four months he began to understand and obey signs. He was by them made to prepare the *huqqa*, put lighted charcoal upon tobacco, and bring it to Jánú, or present it to whomsoever he pointed out. One night as the boy was lying under the tree, near him Jánú saw two wolves come up stealthily and smell at the boy. They then touched him, and he got up; and instead of being frightened, the boy put his hands upon their heads, and they began to play with him.

They capered round him, and he threw straw and leaves at them. Jánú tried to drive them off, but he could not, and became much alarmed; and he called out to the sentry over the guns, Mír Akbar Alí, and told him that the wolves were going to eat the boy. He replied—"Come away and leave him, or they will eat you also;" but when he saw them begin to play together, his fears subsided, and he kept quiet. Gaining confidence by degrees, he drove them away; but after going a little distance they returned, and began to play again with the boy. At last he succeeded in driving them off altogether. The night after three wolves came, and the boy and they played together. A few nights afterwards four wolves came, but at no time did more than four come. They came four or five times, and Jánú had no longer any fear of them; and he thinks the first two must have been the two cubs with which the boy was first found, and that they were prevented from seizing him by recognising the smell. They licked his face with their tongues as he put his hands on their heads.

Soon after his master Sanáu'llah returned to Lucknow, and threatened to turn Jánú out of his service unless he let go the boy. He persisted in taking the boy with him, and his master relented. He had a string tied to his arm, and led him along by it, and put a bundle of clothes on his head. As they passed a jungle the boy would throw down the bundle and try to run into the jungle, but on being beaten he would put up his hands in supplication, take up the bundle, and go on. But he seemed soon to forget the beating, and did the same thing at almost every jungle they came through. By degrees he became quite docile. Jánú was one day, about three months after their return to Lucknow, sent away by his master for a day or two on some business, and before his return the boy had run off, and he could never find him again. About two months after the boy had gone, a woman, of the weaver caste, came with a letter from a relation of Rájá Hardatt Singh to Sanáu'llah, stating that she resided in the village of Charerákotrá, on his estate, and had her son, then about four years of age, taken from her, about five or six years before, by a wolf; and from the description which she gave of him, he, the Rájá's relation, thought he must be the boy whom his servant Jánú took away with him. She said that her boy had two marks upon him—one on the chest, of a boil, and one of something else on the forehead; and as these marks corresponded precisely with those found upon the boy, neither she nor they had any doubt that he was her lost son. She remained four months with the merchant Sanáu'llah, and Jánú his khidmatgár, at Lucknow; but the boy could not be found, and she returned home, praying that information might be sent to her should he be discovered. Sanáu'llah, Jánú, and Ramzán Khán, were at Lucknow in 1849, and before me all three declared all the circumstances here stated to be strictly true. The boy was altogether about five months with Sanáu'llah and his servants, from the time they got him, and he had been taken about four months and a half before. The wolf must have had several litters of whelps during the six or seven years that the boy was with her. Jánú further adds that he, after a month or two, ventured to try a waist band upon the boy, but he often tore it off in distress or anger. After he had become reconciled to this, in about two months, he ventured to put on upon him a vest and a pair of trousers. He had great difficulty in making him keep them on with threats and occasional beatings. He would disencumber himself of them whenever left alone, but put them on again in alarm when discovered; and to the last often injured or destroyed them by rubbing them against trees or posts like a beast, when any part of his body itched. This habit he could never break off him.

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## RELIGION.

**605. Human sacrifice—Central Provinces.**—About five years ago a village headman within the native State of Patná, Sambalpur District, in the Central Provinces, sacrificed a human being before a temple dedicated to Kali, near his village. The man was tried by the then Commissioner of Chattísgarh, Colonel C. B. Lucie Smith, and sentenced to be hanged. This year, we hear, Mr. Chisholm has gone to the Bastar Feudatory State, which lies in the Raípur District, to enquire into the murder of a man said to have been offered as a victim to the goddess Kali, whose temple is in the Bastar city, by the present Chief of Bastar. The Chief is now interred at Raípur. Rumour has it that the high priest of the temple has made a clean breast of the affair. He killed the man, he says, because he was ordered by the Chief to do so. This man has been committed to the Sessions, and is awaiting his trial.—*Civil and Military Gazette.*

**606. Madain—Godling—Oudh.**—The low castes in Oudh frequently swear themselves on Madáin, the Goddess of Wine.—*Kakku Mall, Faizábád.*

**607. Midnight call to prayers—Muhammadans.**—In 1869 a midnight gun was to be heard at Sakkar in Sindh, fired from Khairpúr, in Mír Alí Murád's territories, as a call to prayer. From Khairpúr to Sakkar is eight *kos*. Is this a custom elsewhere in India ?—*G. Woulfe, Faizábád.*

**608. Rosaries and their uses—Bombay.**—If a rosary be used in honour of a goddess, the beads should be of coral (*pravál*) ; if in honour of Nirgun Brahmá, they should be of pearls (*mukta-málá*) ; if with the object of obtaining the fulfilment of wishes (*wásná*), they should be of *rudrákshas*, which are supposed to have been formed of water from Siva's eyes ; if with the object of obtaining salvation (*moksha*), they should be of crystal (*spathik*) ; and if with the object of subduing the passions (*stambhan*), of turmeric roots.

The rosary known as the *prayog málá* should consist of one hundred beads only, and not of one hundred and eight. Rosaries or *málás* of 108 beads should be used in cases where the object is to reach heaven, and attain happiness here on earth. These rosaries are termed *nishkám-málá.*—*K. Raghunathji.*

**609. Aphorisms attributed to Jallan Jatt.**—Jallan Jatt was a Bhagat or free-thinking reformer of Akbar's time (1556-1602 *A. D.*), and the following aphorisms are popularly attributed to him :—

(1). Is his advice to a Hindú widow to make the best of her lot and lead a steady life.

*Agge charkhá te pichhe kandh,*
*Katan bathí di jáú langh.*
*Je kháú maláí te pahnú pat,*
*Tán oh núm kí dasú Jallan Jatt ?*

Her spinning wheel before her and behind,
Spinning her threads will she go across, (*i. e.*, be saved).
If she eat cream and wear silk (*i. e.*. lead a loose life),
What shall Jallan Jatt teach her?

(2). *Jhúthá Swarg, jhúthá Nark, jhúthe likhnehára ;*
*Je aglí gal Jallan Jatt ákhe, tán khallar pae sansáre.*

False is heaven, and false is hell, and false they that write of them :
If Jallan Jatt speak of the future, there will be trouble in the world.

(3). *Kujh Sarwar de, kujh shekh de,*
*Kujh Makke banne vekhde,*
*Kujh Dhanne de, kujh Manne de,*
*Kujh Paháran-wálí Ranne de,*
*Kujh hirbir Bábe Nának de,*
*Jallaná Jattá, máre apne bakht de,*
*Bhonke apná áp nahín vekhde.*

Some are Sarwar's, some are the saint's,
Some look to Mákká,
Some are Dhanná's, some are Manná's,
Some are the Hill Maiden's,
Some follow Bábá Nának.
Saith Jallan Jatt, doomed by fate
They neither think or look to themselves !

That is, faith alone will never save. Sarwar is of course Sakhi Sarwar, the great Saint of Nigáhá, and Shekh stands for any saint. Dhanná and Manná were two of the Bhagats, and the Hill Maiden is any one of the numerous goddesses of the Himálayas. The whole is a good hit at the multitudinous beljefs prevalent in the Panjab. *Chaina Mall.*

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**610. Musallis—Nau Musallim—Initiation ceremony.**—The Musallis are Hindú converts to Muhammadanism belonging to the Mehtar caste, and the ceremony of initiation into the religion is as follows:—He is made to repeat the Muhammadan creed (*Kalima*) five times after bathing and dressing in new clothes. He must then say *Tobá* (Repentance) in a clear firm voice and vow never to return to his old faith three times before a Maulaví and other witnesses. After this the Maulaví drinks from a vessel, out of which the convert drinks also, and is then pronounced a Musalmán. If he be at all literate he calls himself a *Nau Musallim*. The above ceremony is also used in making converts from other castes.—*Chaina Mall.*

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## SOCIAL CUSTOMS.

**611. Mongol Customs—Names for days of the week.**—A writer in the *North China Herald* is responsible for the following statements as regards some Mongol names for the days of the week. He says: "My teacher, a Lama from Eastern Mongolia, told me of four days in the month which were observed with more or less religious service, *viz.*, the first and fifteenth, on which days (as with the Chinese, and many other nations), they worship at the temples and at the shrines at home. Upon the eighth and twenty-second of the month, *i e.*, at the first and last quarter of the moon, there is a religious service kept by some, but not as marking the days of the new and full moon."

Again he says: "I was told by the Mongols that Biemba is a day once in seven, which is strictly kept from the transaction of secular business. The Mongols neither give out nor take in any property at their houses on that day. They do not collect or pay debts, neither do they start on a journey or even minister to the sick, on the return of this Biemba. My informants were merchants who had dealt with the Mongols for years, and they talked much and freely on the subject, as being one which, in a business way, had affected them a good deal."

On being questioned, Chinamen and others who had constant intercourse with the Mongols "would name Biemba for Saturday, Adeya for Sunday, and other days of the week, and proceed to speak of the reluctance of the Mongols to do certain things upon Saturday (or Biemba)."

The writer also says that he can testify that the Mongols usually repeat the names of the week beginning with Sunday—Adeya—and closing with the Sabbath—Biemba. "Another astonishing statement made to me by a Mongol teacher, Golmins of Ent'ai, was that the Mongols have a Biemba Year once in a series of seven. He said that its observance differed from that of other years only in a few ceremonies at the New Year."

Finally, he says that "at an encampment of Mongols where I stopped for a week, I asked the Chief, at whose house I was a guest, to write down for me the names of the week days. This he did in Mongol, although he said they were not originally Mongol words. He began with Adeya, the day of the Sun, then Sumeya or moon-day, Anggarak or Mars' day, Bot or Mercury's day, Barkasuwadi or Jupiter's day, Lugar or Venus's day, and Sanchar or Saturn's day, which is designated Biemba. At the residence of another official, at a place called Lo-tai, I was shown the Chinese calendar which the Mongols rely upon to determine these days of the week if doubt arises."

[The whole of the above has a close analogy with what is to be observed in India, and the names above mentioned are obviously of Indian origin; *e. g.*, Adeya = Aditya, Sunday; Sumeya = Soma, Monday; Bot = Budha, Wednesday; Barkasuwadi = Brihaspati, Thursday; Lugar, a misprint obviously for Sugar = Sukra, Friday; Sanchar-Sanaischara, Saturday. Anggarak, Tuesday, is a mistake, as Angiras is Jupiter, and therefore Angirasa was Thursday, not Tuesday; for which day, however, the Sanskrit terms Mangala, Bhauniya, Kuja, Mahíja, and Mahísuta, are all words referring to the planet Mars. The order of the days is precisely the same as that of India, and the governing planets are the same.—ED.]

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**612. Indrajatra—Nepali Festival.**—Continued from Vol. III, note 554. The scene of the Indrajátra is the open space or irregular square in front of the *darbár* in Káthmándú. It lasts for eight days, during which there is universal holiday. Every evening the people flock to this part of the city to see the spectacle which is kept up to a late hour. On the first day a high *linga*, or flagstaff, is erected in the neighbourhood of the palace and ornamented with flags; the streets are illuminated, and a masquerade by professional Newár dancers is carried on in open air, and continued every evening until the end of the mela. The Kumárí, dragged in her *rath*, or car, and preceded by her two attendants, also in cars, makes a progress through different quarters of the city on the third, fourth, and seventh days, starting from before the *darbár* in the morning and returning to it in the evening. On the first day the sword of the king is presented to her, and

remains on the car during the festival. It is supposed to be sheathed when the king happens to be present, but is carried uncovered at other times. When the car reaches the *darbár* on returning from its first trip, the throne is brought out and placed before it, and the Mahárájá Adhiráj makes offerings to the Kumárí, his example being followed by the whole of the Sardárs. A royal salute is fired from the artillery parade ground at this moment. It is supposed to be the exact anniversary of the acquisition of the sovereignty of Nepál by the King of Gorkhás. On the same night, in the year 1768, the Newárs, most of whom were drunk, on their return to the palace with the Kumárí's car, found Prithiví Narain seated on the *gaddí*, instead of their own king, who had fled. The Gorkhális, in the confusion, had entered the city and found little difficulty in obtaining complete possession of it. History relates that the new Rájá worshipped the Kumárí and ordered the *játra* to proceed as if nothing had happened to interrupt it. Most probably the easy-going Newárs were quite ready to proceed with the *tamásha*.

The scene in the square in front of the *darbár* on any evening of the Indrajátra is curious and interesting. A blaze of illuminations, torches, red lights, and fireworks, lights up the buildings of the palace and surrounding temples, picturesque in the extreme by daylight, and rendered more so by the play of light and shade. The square itself, the steps of the temples, and windows and balconies round are crammed with people, who are kept in fairly good order by police and soldiers, one or two armed patrols marching up and down to enforce order if necessary, and to keep a little clear space for the Sardárs, who are moving about on foot and on elephants. The crowd, however, thóugh noisy and somewhat drunken, is pretty well behaved. The front rows of it are composed of masked dancers, many disguised as women, but all really men. The masks, some hideous, others comical, all grotesque, represent animals, demons, and some deities, such as Bhairab, Bhiraví, &c. There is generally at least one *sáhib* with whitewashed face and red hair, got up in coat, trousers, and *solá-topí*, who is careful to pay particular attention to any European visitors who may be present. All sorts of tom-foolery and chaff is carried on by the mummers, some of whom discourse sweet music, vocal and instrumental, while two or three military bands playing different tunes, contribute to the deafening din. Here and there little groups of Gurung *sipáhis*, two dressed as women and provided with partners, may be seen footing it, in what they call their national dance—a lively performance, very different to our old friend the "naughty nautch," being more in the Highland Fling style.

**613. Death Custom—Aged people—Aroras and Khatris—Oudh.**—The death of the aged when they leave children behind them is celebrated with great feastings.—*Kakku Mall, Faizábád.*

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**614. Birth Custom—Buying back the wife—Aroras and Khatris—Oudh.**—If a mare bring forth in Sáwan, or a cow in Bhádon, or a buffalo in Mágh, she is not kept by the owner, but given to a Bráhman. Similarly, if a woman bring forth in the Mágha-Singhá *nakshatra* she is given to a Bráhman as a gift and bought back from him for a price.—*Kakku Mall, Faizábád.*

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**615. Birth Custom—Shaving—Khatris and Aroras—Oudh.**—If a child be born in the Múla *nakshatra*, the father cannot shave for a month, nor can he for the same period change the clothes he was wearing at the time he heard of the birth.—*Kakku Mall, Faizábád.*

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**616. Marriage Customs—Abusing the bride's relatives—Bombay.**—(See Vol. II, note 976). In Bombay it is the bride's, and not the bridegroom's relatives that are abused in the bridal ceremonies, and for the same reasons the bride's relatives, one and all, from the nearest to the most distant, are looked upon as inferior to those of the bridegroom's.—*K. Raghunathji.*

[Here we seem to have the custom surviving in a form that gives no direct clue to its origin in the "capture" of the bride.—Ed.]

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## FOLKLORE.

**617. Astrological Forecasts for 1886.**—The Large Almanac (*Barí Jantrí*) published at Cawnpore, seems to be one of the most popular publications of the kind. It gives astrological predictions for the current year 1886, which may be worth noting as specimens of the predictions contained in such publications. The author predicts for the year great heat, medium rain, severe cold and frost, destruction to fruit trees, much fever among children, great contentions among the people, war between kings, medium prices of grain, many deaths of great men, much rain at the end of the rains—in all 54 rainy days—as follows:—Asárh 6, Sáwan 14, Bhádon 16, Kuár 10, Kátik 3, Pús 3, Mágh 1, Phágun 1. He tells us that there are 5 Thursdays in January, of which the result is moderate:—Grain and spices cheap, cloth somewhat dear. There are 5 Fridays in February, the result of which is that

there will be great cold and damage from hail in various places, and small-pox among children. March has 5 Saturdays, hence we shall hear of war in various places: fear will prevail, and rice will be cheap. April has 5 Sundays, which means war among kings, medium price of cloth; grain generally cheap, sugar and molasses dear. In June there are 5 Wednesdays, which leads to war in various places, low prices of grain. Possibly some rain will fall. For July he says merely that the people will be happy and prices of grain medium. Under August he tells us that in Asárh prices of grain will be medium and rain will fall for 14 days. In Bhádon we may expect high wind and rain for 16 days—(there is by the way an unfortunate discrepancy between this and the general prophecy for the year). In September he says there are 5 Tuesdays, which means quarrels among the people, war between kings, dear wheat, and cheap rice. In October there are 5 Thursdays which brings profits in trade, some variance among the people, war between kings, cheap grain, and good health. As there are 5 Saturdays in November, we may expect war in various places, much sickness, such as coughs and colds, and medium prices of grain. In December there are 5 Sundays which brings happiness to the people, medium priced wheat, cheap rice and frost.

If any one after all this wants any further information on astrological matters he may get any question answered for a fee of Re. 1 by the astrologer, Sayyid Nawázish 'Alí Khán of Muhalla Suján-nagar, Lucknow.—*William Crooke, Muzaffarnagar.*

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**618. Lucky and unlucky times and days.**—Continued from Vol. III, note 579.

(*a*). *For shaving.*—If you shave on Sunday you lose a month of your life; on Saturday, 7 months; on Tuesday, 8 months; on Wednesday, you add 5 months to your life; Monday, 7 months; Thursday, 10 months; Friday, 11 months. You should shave when directed by a Rájá or a Bráhman; after burning a corpse, on 10th day after your child is born. After being let out of jail, at a ceremony with an oblation (*jág*), when a spell (*mántra*) is given you. But you should take care to do it under a favourable star. There are also lucky times for getting fastenings put in your teeth and cutting your nails.

(*b*). *Putting on the Brahmanical cord.*—The ceremony of tying on the *janeú* or Bráhmanical cord (*munjíbandhan*) should be performed in the asterisms of Mrigáshir, Revati, Shravanra, Dhanishtha, Hast, Chittra, Sváti, Pukhya, Ashvini, and Punarbasu.

(*c*). *Marriages.*—The lucky time for marriages is in the asterisms of Múl, Anurádha, Mrigashira Rohini, Hast, Revati, Sváti, and Magha.

(*d*). *Fire ceremony.*—The lucky times for the fire ceremony (*agnihotr*), are in the asterisms of Rohini, Revati, Bishakha, Pukhya, Jyestha, Mrigashir, Krittika, the three Uttaras.

(*e*). *Beginning learning.*—It is well to begin a boy's education in Mrigashir, Ardra, Punarbasu, Pukhya, Shlesha, Múl, Hast, Ashvini, the three Purvas, Chittra, Sváti, and Shravanra.

(*f*). *Learning singing.*—The asterisms of Hast, Pukhya, Dhanishtha, Anurádha, Jyestha, Revati, Shatbikha, the three Uttaras and the full moon are lucky, unless they are unlucky under other men.

(*g*). *Generally.*—Wednesday, Thursday and Friday are good and increase life. Sunday is neither bad nor good. If you begin on Monday there will be no result; if on Tuesday or Saturday, you will have trouble as bad as death.—*William Crooke.*

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**619. A Sinhalese version of Bethgelert.**—(See Vol. III, note 433). Once upon a time there lived in a certain village the widowed mother of an infant child, whose little household was composed of herself, her infant, and a mongoose, which she reared with much affection. The animal was so tame and attached to the infant that the mother, who supported herself and her child by pounding rice for her wealthy neighbours, often left the mongoose and her infant all by themselves at home, while she went out on her usual work. One day, whilst the woman was away from home, a thirsty cobra attracted to the spot by the water in a *korahá*, in which the child was playing, attempted to bite the child, when the mongoose, sensible of the responsibility devolving upon him, rushed upon the venomous reptile and killed him on the spot. The woman returning home late in the evening after her day's work, with a rice-pounder on her shoulders, as usual, was greeted by the faithful mongoose, who, covered with blood, bounded forward as if to announce to the anxious mother the victory he had won over the cobra, and the safety of the child. The impatient mother suspecting that the mongoose had done some mischief to her infant, with one blow of the rice-pounder laid the noble creature that had saved the life of her child dead at her feet. Then hastily proceeding into the house she discovered the mangled remains of the hideous cobra near the *korahá* of water in which her infant was safely playing. Her remorse at the discovery was such that she put an end to her own life by beating her head violently against a rock.—*H. A. Pieris*, in the *Orientalist*, Vol. I, p. 213.

**620. Calendar for shaving—Oudh—Khatris.**—You must not shave on Sunday, or you will be beheaded some day.

You must not shave on Monday, or you will have no offspring.

You must not shave on Tuesday, or you will be mortally injured.

You may shave on Wednesday.

You must not shave on Thursday, or you will displease your *gurú* (spiritual guide).

You may shave on Friday.

You must not shave on Saturday, or you will come to difficulties.—*Kakku Mall, Faizábád.*

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**621. Calendar for anointing—Oudh—Aroras—Khatris.**—The following applies to both sexes:—

If you anoint yourself with oil on Sunday, you will become ill.

If you anoint yourself on Monday, it will make you beautiful.

If you anoint yourself on Tuesday, you will soon die.

If you anoint yourself on Wednesday, you will become rich.

If you anoint yourself on Thursday, you will come to harm.

If you anoint yourself on Friday, you will get into difficulties.

If you anoint yourself on Saturday, you will end your life in happiness.—*Kakku Mall, Faizábád.*

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**622. Building superstition—Oudh—Aroras—Khatris.**—The courtyard of a house built facing north and south should be larger and wider than of one built east and west.—*Kakku Mall, Faizábád.*

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**623. Evil Eye—Charms.**—The *Hindús* of Oudh are in the habit of buying little stone tablets to suspend round the necks of the children as charms to ward off the evil eye. On these are engraved either the *Kalima* (*Muhammadan creed*), or else the name of Fátima coupled with those of Hasan and Hussain. The words are mixed up with attempts at magic squares which makes them difficult to read. Again the vendors of these apparently Shi'a stones are persons who come, they say, from Baghdád *viâ* Maskat and Karáchí, and are to all appearances Suni lapidaries. Altogether we have in these charms a fine mixture of Indian religions.—*G. Woulfe, Faizábád.*

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**624. Upsetting grain measures unlucky—Bombay.**—Never upset a grain measure: it makes grain dear.—*K. Raghunathji.*

**625. Hair combings—Bombay.**—Every woman should spit on the combings of her hair before she throws them away, or her husband will take to a loose life.—*K. Raghunathji.*

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**626. Prisoners—Release—Bombay.**—Wear your bodice inside out, and it will cause the release of an imprisoned relative.—*K. Raghunathji.*

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**627. Trees—Bombay.**—If the shadow of a Mahár or Máng fall on a tree, it prevents it from growing.—*K. Raghunathji.*

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**628. Reading the Scriptures—Bombay.**—It is waste of time to read the scriptures or any sacred book on the Dwádashí, or 12th of the lunar month, as the gods go to sleep on that day.—*K. Raghunathji.*

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**629. Reading the Scriptures—Bombay.**—Women should never read the *Shám Mahátná Pothí:* it is very unlucky.—*K. Raghunathji.*

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**630. Beating metal implements—Bombay.**—When beating a metal pot don't let the sound run on, but stop it short. If you don't, the sound of your affairs will go forth into the world, *i.e.*, your family secrets will become public.—*K. Raghunathji.*

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**631. Slaking lime—Bombay.**—Never put water to lime on a Saturday evening or you will get into debt.—*K. Raghunathji.*

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**632. Bathing—Mother-in-law—Bombay.**—Never scrape your tub while bathing, or you will get a scraping mother-in-law.—*K. Raghunathji.*

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**633. Possession—Procuring offspring—Bombay.**—If a person possessed by the spirit of a dead man sit in a barren woman's lap she will be blessed with children.—*K. Raghunathji.*

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## CASTES AND TRIBES.

**634. Tribes of the Hushiarpur District.**—Continued from Vol. III, note 588.

*Rájpúts.*—This is in a sense the most important and interesting tribe in the District. In the plain tracts they are mostly Musalmán, and belong to such powerful clans as the Nárú and the Ghorewáhá; while in the hills they are all Hindús. The tradition is common that the Rájpút came here from Rájpútáná; some, as the Ghorewáhás, from Jáipur; others from Jodhpur. Garh Maghyáná and Hastinapura are places named as the homes whence certain tribes originally came out (*nikás*, as the Panjábís call it, from the same root as *nikalná* and *nikasná*, to come out). The mists of ages have for the most part obscured the details of this immigration, but there are numer-

ous legends among the Rájpút tribes, and certain customs have survived in connection with them, pointing to an immigration at a very remote period. One instance will suffice to illustrate this. Chaudhri Bhágá, one of the oldest of the Rájpút elders in the northern part of the District, and a man of some social standing, traces the origin of his tribe (Bihál Rájpút) to the Pándavas; and states that 3,000 years ago one Rájá Mall came from Hastinapur and settled at Malot (a fort called after him, *Mal+ot*,) in the Jhelam District. The head of the family in the Hoshiárpur District (now the son of the late Pirthí Chand, aged 3 years), is installed under a Banian tree, at the village of Barnár or Beh Atá. (Bhágá says this takes place at *Badla* village where he himself resides and the name of which, Badla, he says is derived from Bohrwálá, the village of the *Bohr* or *Bar*, *viz.*, of the Banian tree). On the occasion of an installation the Duggars and Awáns round about Badlá assemble, and present a bow and arrow, a gun, a sword, and a horse (gifts indicating royalty or chieftainship in bygone days). Bihál Rájpúts, when summoned, pay a *nazar* of Re. 1 or Rs. 2 each. These *nazars* are paid of their own free will; they believe that if they did not pay, they would somehow suffer loss.

A similar story is given by Nathá Singh, Zaildár, who says that the progenitor of the clan was the Pándava Arjuna, and that the last man (in power), was Rái Jagsí, who had 57 villages, near the village of Budha Bar.

I may here add that the ceremony of installation is called *Tiká-denú*, or giving the mark. The mark or *tiká* is imprinted on the forehead by the suzerain or chief, or by a Bráhman, who moistening his thumb in a paste composed of scraped *chandan* (sandal-wood), or saffron, or some other substance, applies it, nail downwards, to the head of the person who is being installed. This ceremony is common among all the Rájpút class and Rájás of the Northern Hills.

The Hindú Rájpút, of the ranges forming the outer barrier of the Himálaya beyond the Jaswan Dún, appears to follow the custom of the Kángrá Rájpúts, and to live mostly in the higher and more retired localities (Sardár Gurdiál Singh). Here in the olden times they found various conveniences which suited their habits and mode of life; particularly, seclusion for their women, and facilities for following the chase in the dense hill forests, where also they could spread their nets, and trap the most valuable hawks and falcons.

As regards the classification of the Rájpút, it was found that the sub-columns of tribes and castes in the *Census Returns* were sometimes filled up in this way. The popular sub-division, such as Dod, which really answers to the *Got*, was shown in the second column; and the *Sankalp gotra*, the one stated by the Bráhmans and forgotten by the tribes themselves, was shown in the third column; the entry in the third column thus (erroneously) forming a higher species or a genus, as compared with the entry in the second column.

In the *Tahsíl* of Garhshankar the chief subdivisions north of Garhshankar itself are Phanot, Narú, Jaswál, and Manjan.

From the village of Birampur to the Satluj nearly all the Rájpúts, Hindú or Musalmán, belong to the Ghorewáhá sub-division, which is sometimes given as a *tribe*, and sometimes as a *got*. At the time of the Ghaznivide invasion, many of them, some by compulsion, others by choice, became Muhammadans.

How much of the population now claiming no *direct* affinity to the Rájpút stock may be descended from it through alliances unrecognised by the brotherhood, it is impossible to say. But it is a curious fact that the *gots* of Jats, Lohárs, Tarkháns, Sainis, Ráins, Juláhás, Chamárs and other castes, bear many of them the same names as do the *gots* of the Rájpúts. Other tribes, *e. g.*, the Sánsís, notorious in the Panjáb as a criminal tribe, are fond of claiming for themselves a Rájpút origin. The fact that the Rájpúts are the representatives of one of the oldest and most widely-scattered stocks obtains additional evidence from their apparent identity with the ancient Kshatriyas or warrior caste. There can be little doubt but that the history of the Rájpút tribes of the Hill country of the Panjáb from Jammú to the Jamná is that they retired from the plains to escape the Muhammadan invasion or its consequences. The change of name from Kshatriya to Rájpút is explained by the legend that in ancient times there was a Bráhmán in power called Paras Rám (Parasu Ráma). "He was a bold Bráhman given to killing Kshatriyas. He was so named because he smote his victims with a *parso* or hatchet. Those who professed to belong to another tribe than Kshatriya escaped the massacre."

[This is the regular Khatrí legend of the Panjáb. See Vol. I, note 578.—ED.]

The Hindú Rájpúts of the hills are popularly classed, besides the ordinary division into Surajbansis and Chandarbansis, descendants of the Sun, or Moon, common to all Rájpúts,—in four divisions or grades. The first division consists of the Royal clans or *gots*, such as Jaswáls. They are in this district about four in number, those at least which are at all numerous (Jaswáls, Dadhwáls, Golerias, and Kotlehrias). The second grade is said to comprise 13 *gots*; the third about 25; the fourth grade some six. These grades indicate the permissions or restrictions regarding intermarriage to a large extent; the usual feeling being that a girl must not be given to a man of

a tribe of a lower grade or *got*. In 1876, when Colonel Gordon Young was Deputy Commissioner of the District, a great gathering of representative Rájpúts was held, at which resolutions were passed tending to relieve the restrictions on intermarriage, and thus opening up a larger field of selection for the upper grades; whose hampered condition in respect of ability to make suitable matches for their daughters threatened to become a serious matter.

Some of the social customs of Rájpúts are curious. Those of the highest social position can marry a girl "by sending a sword or dagger as substitute for the bridegroom." When a bride leaves her father's house to become the wife of a Rájá or chief, she often says farewell to it for ever. She may probably not be allowed to visit it again, and her father may never more see his daughter's face.—*W. Coldstream.*

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635. **The Odhs.**—(See many notes in the previous volumes). The Odhs are principally to be found in the tracts of country watered by the Jamná and the canals that take out of that river. Karnál, Pánípat, Jagádhrí, Saháranpur and Dehlí are places inhabited by this class of people.

Their forefathers, I am told, took service and enlisted under the standard of the Maráthás. They are said to have taken part in the Maráthá wars, though this piece of information should be received with caution. In peaceful times, however, they earned their living by helping *Zamíndárs* to cultivate their fields, construct villages, and by making themselves useful in various other ways.

Since the annexation of the Panjáb, the Odhs have taken to digging, and as they now address themselves exclusively to this pursuit, they are recognized as the "professional navvies" of India. Wherever there is any rough work in hand on any of the railways or canals in construction in the Panjáb and North-Western Provinces, the Odhs are invariably to the fore. I am told that they are also to be met within the Lower Provinces, though I fancy the numbers are very limited.

It is worthy of remark that these people prefer working independently in family gangs, and never, if they can help it, will they be prevailed upon to unite under the leadership of one contractor. It is not an uncommon thing to find a party comprising a man, his wife, and a couple of donkeys. Púrbiás, Bágrís, Mátams and Changars, on the other hand, work in large numbers and nominate one of their men to receive all payments due to them. Another point worth noting is, that Odhs never by any chance carry the earth excavated: this part of their work is exclusively done by their donkeys.

Odhs are reputed to hold their own against any other class of diggers! Though I am not absolutely prepared to refute this statement (for I know they are capable of giving a good account of themselves when not lazily inclined), yet from what I have seen of them during the two years they have worked on the Lower Sohág Canal, I must own that the Púrbiás completely eclipse them in the task of work done man per man! The latter do from 100 to 125 cubic feet each, whereas the Odhs rarely exceed 80 cubic feet, the length of lead being a chain in each case.

The *pháurás* or mattocks used by the Odhs are very much bigger and heavier than the ones used by other diggers, and an Odh can invariably be distinguished by the size of his spade which, when suspended over his shoulder, reaches half way down his back. His spade consists of four parts—(*a*) which lasts a man several years; (*b*) which gets worn down by constant use, till it becomes necessary to have it removed and another piece substituted for it; (*c*) and (*d*) strips which serve to strengthen the implement: these are also renewed. The *pháurá* weighs from 4½ to 5¼ seers, and may be bought at the rate of ¾ seer per rupee according to weight. If it is only desired to have the instrument repaired, any village blacksmith will do the needful for one rupee.

The Odhs have great respect for one another's property, and it seldom happens that a man steals anything belonging to one of his own class.

Whenever this happens, however, a committee, presided over by the elders, is called, and the case is strictly investigated. The man who is convicted of theft becomes outcasted for a time, during which he is subjected to reproaches of the most humiliating kind.

The deities worshipped by these people are as follows—Durgá or Deví, Gújá, Mírá, and the river Ganges (Gangá).

The accompanying verse is one they are fond of singing on occasions of merriment and conviviality.

*Deví ke darbár men áí ghan ghantan kí ghor.*
*Már, papíyá bolte; koil karte shor.*
*Durgá se kahe; "ki main khará bhawan ke age.*
*Háth jorkar karún benti myún gyán budh sab deve."*

To the Court of Deví Nath come a clanging of bells;
The peacock and *papíhá* are calling, and the cuckoo is making a noise.
Say to Durgá:—"I stand before thy shrine,
With joined hands I pray to thee, to give me all knowledge and wisdom."—*F. W. V.*

**636. The Bamba Sultans of Kashmir.**—There are two Sultáns of the Bambás residing on the north bank of the Jhelam in the Muzaffarábád District of Kashmír. In 1876, these were Sultán Muhammad Khán, who lives at Kathái, a stage on the Muzaffarábád road out of the valley of Kashmír, in a square fort, and Sultán Fatteh Muhammad Khán, who lives at Dopattá, two miles above Hattián. Each pays a *nazzarána* of Rs. 12,000 in chilkí rupees to the Maháráját, their revenues being estimated at Rs. 60,000 each. Their subjects are not Bambás, only the Sultáns and their kinsmen being known by this name. The stage of Tinálí, on the Marrí road, south of the river is in the Bambá territory, which crosses the river there; but only a small part of their country is on that bank. The Kathái Sultán's territory extends from within four *kós* of Bárámúlá to Paliásá at the foot of the spur forming the western boundary of the Kathái valley and includes the valley of the Karná, a tributary of the Kishangangá, that of the Dopattá Sultán lies to the west of the Kathái territory, and includes Muzaffarábád itself. Their country extends back to the Kishangangá river. They claim descent from a member of the family of the Sultáns of Rúm. Another Bambá Sultán holds in *jágír* the Boá tract in Hazára. In the *Settlement Report* of the District, para. 19 of chapter IV, this is stated to have originally formed part of the Bambá chiefship of Muzaffarábád. In 1848 Sultán Hussain Khán Bambá, lost his estates on the east bank of the Kanhár river by not submitting to Maháráját Guláb Singh, and this tract alone is left to his family. He died in 1860, and his adopted son, Sultán Barkat, holds it in *jágír*.

The tract held by the Bambás in the Muzaffarábád District, which is mostly north of the Jhelam river, closely corresponds with the Dachin Mahál of Kámráj, which was so named from being on the right hand as one looks down stream, the country on the opposite or southern bank forming the Kaur Mahál, so called as being on the left side of the river.—*D. G. B.*

**637. The Kakas of Kashmir.**—The Kákás or Kakkás are often grouped with the Bambás (*e.g.* Cunningham in his *Ancient Geography of India* refers to the two tribes as the Kháka-Bambá); but they seem to be quite distinct from them. They are found in the Muzaffárabád District of Kashmír, south of the Jhelam; and, like the neighbouring Dhúnds in British territory, have numerous petty Rájás: it is said 300! Four of these, those of Chikar, Kot, Urí, and a place near Chakotí (the two latter belonging to a different branch of the Kakkás from the former), were of sufficient importance to be presented to the Prince of Wales at Jammú with the two Bambá Sultáns. The Kákká country extends to Kohálá near Marrí.—*D. G. B.*

## LANGUAGE.

**638. Transliteration—V or W.**—There is still some diversity of practice as to the representation of the Sanskrit व in English. Is there any objection to the following rule: this letter should be written as *w* before *a*, except *ai*, and as *v* in all other cases.

Examples: Waruna, Vishnu, Vaishnawa, Veda.—*G. C. Whitworth, Godhra, Panch Mahals.*

[As far as I could ever ascertain the true Indian *v* is a pure labial formed by drawing the lips closer together than in sounding *w*, but so close as to impinge on each other as in *b*. The English *v* is a labio-dental formed by striking the lower lip against the upper teeth. Hence the difficulty in representing this sound in our Roman characters, and also much of the divergence in practice.—ED.]

**639. Rhyming and reduplication in Gujarati.**—A favourite method of emphasising a word in common Gujarati conversation is to affix thereto another word which shall rhyme with it. The initial letter of this second word must always be a *b*. If, therefore, the first word commences with that letter, it is merely reduplicated: *e. g.*, *chokrá-bokrá*, boy; *bhuvá-bhuvá*, sorcerer. The method in question is known as *babání-balihárí* or "the beauties of B."—*E. Tyrrell Leith.*

**640. Names for suits at Cards.**—The names for the suits in a pack of cards are in Hindustani—hearts, *Pán* or betel; Clubs, *Long* or cloves: Spades, *Iláyachí* or Cardamums; Diamonds, *Ínt* or bricks. Can any one explain this.—*G. Woulfe, Faizábád.*

## GEOGRAPHY.

**641. Kashmir in the Ain-Akbari.**—Kashmír appears in the Áín-Akbari as one of the Sarkárs of the Province of Kábul. The hill country between it and the plains of the Panjáb, which was held by local Rájás, seems to have yielded no tribute to the empire, as only a few places in the vicinity of the plains are returned as mahál of the Lahore Province. To the west of Kashmír was Pakhli, another of the Sarkárs of Kábul, which nearly corresponds to the British District of Hazára.

Kashmír was divided into two tarafs or divisions; the Eastern being called Miráj and the Western Kámráj. These are said to be the ancient divisions of the country, and the mahál included in them afford a clue to their extent and limits. The whole country to the north-west

and west of the Walar Lake, and west of the Jhelam river between Srínagar and the Walar Lake, as far as the junction of the Kishangangá with the Jhelam, appears to have been comprised in Kámráj; while Srínagar, with the country immediately to the north of it, and the entire valley to the east and south-east, belonged to Miráj. The fourteen máhals of Kámráj were Dachin and Kaur, respectively, on the right (or north) and left (or south) banks of the Jhelam after it leaves the valley at Bárámúlá; Kruhan, the hilly tract south of the Jhelam opposite Bárámúlá; Zainagar, the flat country south-west of the Walar Lake about Sopur; Kámráj, apparently the higher country south-west of this and north of Bárámúlá; Kwiháma north of the Walar Lake (called Kohiyána in Drew's *Kashmir*); Paraspur, south of the Walar Lake (the ancient Parihaspur, which is said to correspond with Hajan); Indarkul on the Jhelam, a little to the south of this; Pattan on the Karewá to the south-west of Indarkal; Bángal between Pattan and Gulmarg; Bírwá, east of Bángal; Donsu, south-west of Srínagar; Tilgáon and Datís. The two last I am unable to locate, but the modern *Parganas* of Loláh and Manchaháma, and perhaps Utár Máchhípura, seem not to be included in any of the other máhals.

Of the twenty-two máhals of Míráj, the city of Srínagar formed one, and to the north of the lake known as the Dal was Phák, where was the cataract of Shálamár, on which Jahángír afterwards constructed the Shálamár Garden; east of the city was Vihi, including the town of Pámpur, and to the east of this was Walar, including the town of Tráf; then came Dachinpárá on the right bank of the Lidar, including the upper part of the Lidar valley and Kaurpárá on the left bank, including the town of Aishmakám; south of this was Mattan (or Mártand), probably including Anantnág, now Islámábád, and again to the south of this was Bríng; and in the Arpat valley east of Islámábád was Kutihár. All the preceding were north-east of the Jhelam, and south-west of it were Yech, south of Srínagar; Nagám on the Karewá; south of this, Shukrú, south-east of Nagám; Safarsomán, west of Shafiganj; and Bátu, including the town of Shafiganj Zainapur, between Bátu and the Jhelam river; Arwin, east of the last Deosir, on the Veshan river, including the town of Kulgám, and Banihál apparently south of the Banihál Pass, and therefore out of the valley. Wír is probably represented by Vernág and Sháhábád, north of the Banihál Pass, and there remain Anij and Marwádan north-east of the river, which I am unable to identify. The máhals south-east (or south-west) of the river are said to be eleven in number, but only ten names are given. The missing one is probably represented either by Shaurá or by the country about Bijbihárá. A large number of these máhals are shewn in the *Indian Atlas* maps.

The only máhals of Súba Láhor which it appears possible to trace in the present Jammú territory appear to be—

(1). In the Rechná Duábá Sarkar Biláwar about 20 miles north of Mádhupur on the Biás; Bahlot west of Mádhupur and north-west of Shakargarh; Jasrotá, a little to the north of Bahlot; Mankot now Rámkot, north of Jasrotá and west of Biláwar and Jammú itself.

In the Chaj Duábá Sarkár Akhnúr Ambárá on the Chináb (Ambárá being about three miles above Akhnúr); Bhimbar, north of Gujrát; Kharí on the Jhelam below the fort of Manglá extending into Gujrát District; and Mangolí, probably the same as Manglá.

All these are in the outer hills or immediately below them. Only three—Jammú, Bhimbar, and Kharí yielded much revenue. Some of the other máhals yielding little revenue may have been in the hills, but owing to change of names or other causes cannot be identified.—*D. G. B.*

## HISTORY.

**642. The Raja of Bhimbar.**—See Vol. III, note 320. Farishta includes the Rájás of Bhimbar among the five great Rájás of the north, who have numerous petty princes dependent upon them in the adjoining territories, and describes them as of great power and having an extensive dominion. Amongst the others were Jammú and Nagarkot (Kángrá.) In Cunningham's *Ancient Geography of India*, he places Bhimbar and Khariálí in the Jammú group of the chiefships of the Panjáb Hills, and says that the chiefs belonged to the Chibh or Chibhán branch of the Sonbansí Rájás of Kángrá and Jálandhar. In early times, he says, the common appellation of Bhimbar was Chibhán. This name is found in Tínúr's route, after crossing the Chináb on his way from Láhore, though written Jibhán in Elliot's *Muhammadan Historians*. All other chiefs of the central or Jammú group, whose genealogies he possessed, traced their descent from the Súrajbansí or Solar Race. The suggestion in Ibbetson's *Ethnology of the Panjáb*, para. 455, that it is on the female side that they trace their connection with the Katoches of Kángrá, is probably a mistake. The Katoches acknowledge them, and also the Janjúhás, as their kin—(See *Archæological Survey Report*, Vol. II, p. 16.)

A brief account of the Chibhs will be found in *Panjáb Record* for 1885: Civil Judgments, pp.

156-157. Though the members of the tribe generally did not embrace the Muhammadan religion till the time of Aurangzeb (some of those in the Jammú territory are said to be Hindús till the present day), it is probable that Shádí Khán's successors may have borne Muhammadan as well as Hindú names, as in the case of the rulers of the neighbouring State of Rajáorí.

The Maglor of the bard may be either the fort of Manglá, where the Kálí Dhár (Black Range, the bard's Kárí Dhár) meets the Jhelam, or Maglorá near Bhimbar, which is below the same range. The year *Dawádas* would seem to be the 12th year of the hill era, beginning in the 25th year of each century *A. D.*, and would therefore be the 36th year of the Christian century, and the 93rd year of the century of the ordinary Vikramáditya *Sambat*.

Can the Thakiyál be connected with the Takkás who gave their name to Takkadesa? Cunningham says that the Takkás are still found in the hilly country on both banks of the Chináb in the Jammú territory (*Archæological Survey*, Vol. II, p. 8). There, he says, they are considered inferior to Rájpúts, but equal to Jats.

The pass over the Kálí Dhár above Bhimbar (the Black Bhimbar mountain of Bernier) commonly called the Adidák, is named the Alidák in an inscription two-thirds of the way up the hill, commemorating the foundation of a tank in Alamgír's time.

In Ince's *Guide to Kashmír*, it is stated that the last Rájá of Bhimbar, Sultán Khán, was taken prisoner by Ranjít Singh, and sent to Rehání, where by order of Guláb Singh, afterwards Mahárájá of Jammú and Kashmír, had his eyes put out with a red-hot needle.

It is probably an indication of the former importance of the Chibhs that they have given their name to the Chibhálí language spoken in the Lower Hímálayas to the Chináb river.—*D. G. B.*

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643. **Hujra Shah Mohkam—A Chapter in local history.**—Continued from Vol. III, note 592. We are informed in the third chapter of the *Taskirát-i-Mohkamí* that leaving Badáún, his birthplace, where are the tombs of Táj Muhammad, his father, and of his mother Baháu'l-Haqq (or Baháwal Sher) performed many severe and miraculous penances in the wilderness. He next betook himself to a small village on the banks of the Satluj (whose name is unknown) inhabited by *Dhíd Jats;* and it was in this immediate neighbourhood that he afterwards founded the present town of Hujrá Sháh Mohkam. The river was then much spread and very irregular in its conformation. But this saint caused the river to run in a single channel by the miraculous intervention of his staff, two fragments of which are still preserved at the Hujrá.

With regard to the miraculous shifting of the river, it is well-known that the Biyás or Vyása River formerly flowed quite apart from the Satluj until its waters fell into the latter below Multán, and the disjointed, but perfectly independent course of its old bed can, I am assured by local residents, still be traced in that direction. I traced it myself from a couple of miles below the old Muhammadan town of Haibatpúr Pattí to the vicinity of Pákpattan. The old bed passes between Shergarh, where the old banks are very precipitous and rugged, and hence more than usually easy to recognize, and the present town of Hujrá Sháh Mohkam, under the very walls of which it must have formerly flowed. On the subsequent juncture of the Vyása with the Satluj river at Harikí, nine miles north-west of Sabhráwán since celebrated in our military annals, the old bed, of course, ran empty and dried up. It is a popular belief that the water of the Biyás is much clearer and bluer than that of the Satluj, and that its present confluence with the last named river (now nearly 250 miles higher than the former one) has rendered the water of the Satluj for that distance clearer than it used to be, and has besides lent to it a bluish tinge, whence the local name of Nílí or Níláb, "blue water," which is commonly applied to it in the Bárí Doáb, *i. e.*, between Harikí and Baháwalpur. The site on which the town of Hujrá is built—and indeed a greater part of the Bár Jangal, as this part of the Panjáb is called, bears distinct traces of having received visits at various periods from the river, its branches or tributaries. The surface soil is light and is highly impregnated with fine, microus sand. This can best be detected just after a sharp, heavy shower of rain, such as was experienced here during my visit to Hujrá. The above notes on the present conformation of the country, taken on the spot, will serve to show that this part of the Baháu'l-Haqq legend, though of course fabulous as to cause, is, in effect, true; and in all probability it furnishes us with the approximate period of the absorption by the Satluj of the Biyás River below Harikí, *i.e.*, about 900 *A. H.*, or the end of 15th century *A. D.* In a communication from General Cunningham, I am informed that the last known change in the course of the Biyás took place after 1796 *A. D.*, at which time its junction with the Satluj was at Firozpur. But I think there can be no doubt that the junction of these two rivers was, at an earlier period, much lower still than Firozpur.

The jealousies and differences of the various opposition schools of sanctity represented by these saints, is very well illustrated by an anecdote in the *Taskirát-i-Mohkamí*, to the effect that

Baháu'l-Haqq rode to Pákpattan (the ancient Ajudhan) in order to visit the tomb of the famous saint Shekh Farid or Badru'ddín Shakarganj, and that when he arrived there he tore off from the grave the *pardá* or tapestry which usually covers sacred graves, and rode straddle-legs across the tomb. The followers of Shakarganj were highly incensed at this outrage, and were about to resent it, when their chief ordered them to forbear, and construed the violence into an act of great kindness, by saying that Badru'ddin Shakarganj before this had yet an impediment (*i.e.*, the covering of his tomb) to his passage into the highest heaven, which by the removal of this cloth was also removed, and that the dead saint had just entered upon the highest degree of sanctity and beatitude in consequence of Baháu'l-Haqq's deed! There were on such occasions of dispute considerable disturbances and riots between the partisans of either side, and I am informed that the holy wars or *jiháds* raged furiously on several occasions during much later times, and that some people now living in Hujrá were bereft of parents in one such during Ranjít Singh's reign!

The following extract from the *Tazkirát-i-Mohkamí* takes history to support it, and deals with a very stormy period of the Muhammadan history of this country. I translate as follows:—"Some lands which his *murids* or disciples were cultivating for Baháu'l-Haqq were being measured by Sher Sháh's imperial officers with a view to a Government settlement, and the *murids* objected to this proceeding, alleging that as the lands were only kept green to display their sacred *táj* upon and not for mere profit, they ought by right to be exempt from paying any tribute upon them. The Revenue Officers, however, persisted in their measurements and assessments, so the *murids* hastened with their complaint to their master Bahául-Haqq, whom they found at his devotions, and before whom with distress and weeping they represented what had passed. On hearing their story Baháu'l-Haqq came forth, and sitting in his *darbár* declared that he would not rise from his seat till the Chughatá (or Mughal) House was restored to power. It so happened that a few hours after this speech, Humáyún, the then ex-emperor of India, returned with help from 'Irán (Persia) and regained his own empire from the usurping Pathán Sher Sháh." It will be seen that there is a little discrepancy here in the facts as Sher Sháh was dead and long in his grave at the time of the restoration of Humáyún, which happened when his son Islám Sháh was reigning on the throne of Dehlí. But the story is, at any rate, useful as showing the close and familiar relations that existed between the Mughal family and the high priest of Hujrá, for the prophetical declaration of Baháu'l-Haqq above given, and its speedy fulfilment, show clearly that he was well *en rapport* with the state of current politics, and a staunch adherent to the Mughal cause. The *fracas* with Sher Sháh's officers also points precisely in the same direction, and there would appear to have been little affection between the famous saint and the emperor *de facto*. How much such disaffection of religious sects served the cause of the restoration, it would be impossible to tell; but it certainly does not appear to have been a mean factor in bringing about that event.—*J. B. Garrick.*

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644. **History of Udaipur.**—Continued from Vol. III, note 591. After this the bitter struggle between Rájpút and Muhammadan continued, and twice during the 16th century was the terrible *johar* offered up. On the second occasion, in 1568, the great Akbar sacked Chitor and left it in ruins. It was never re-peopled, for the reigning chief, Udai Singh, took refuge in the Arávalí Hills, and there founded Udaipur, which became the capital of Mewár. His son Partap, the idol of the Rájpúts, succeeded by force of military genius in clearing Mewár of the Muhammadans, and his son Umrá upheld his father's glory for a time; but the Emperor Jahángír, early in the 17th century, invaded Mewár in person at the head of a mighty host, and as the Rájpúts had lost the flower of their youth in many a fierce battle, Umrá wisely determined to save his kingdom from further bloodshed, and made honourable terms with the Emperor. The country enjoyed peace under the Muhammadans for a century, but the dynasty foolishly allied itself with the Maráthás, who entered into intrigues which led to terrible bloodshed. Sindhiá and Hulkar ravaged the feeble plains of Mewár; civil wars aided to complete the destructive work; and when the present century opened the Rájpúts were *in extremis*. To quote the words of a sympathetic writer:—"The Ráná was reduced to absolute poverty; the revenue of the crown lands was only half a *lakh* per annum; and the royal retinue could muster barely fifteen horsemen. Mewár was rapidly approaching dissolution, and every sign of civilisation was fast disappearing: the fields were waste, the cities in ruins, inhabitants exiled, the chieftains demoralised, and the prince and his family destitute of common comforts."

Fortunately for Mewár the British power was rapidly extending over all India, and Rájpútáná came within its influence. Udaipur was taken under the wing of the mysterious Sarkár, and Captain Tod wrought that marvellous work of reorganisation in Rájpútáná with which his name is inseparably linked. He had to fight against tyrannical Ránás and intriguing chiefs, and more than once the task of preserving the State from anarchy and dissolution seemed hopeless,

but he conquered in the end. From 1861 to 1865 the State was managed by the Political Agent during the minority of Sumbhír Singh, and Mewár reaped immense benefits from this interregnum. For the first time for centuries there was a balance in the State treasury, and when Sumbhír Singh came of age in 1865, he had thirty *lakhs* of rupees at his disposal. He carried on the government wisely, and with satisfaction alike to the British Government and his people until his death in 1874. Then came another minority during which the State was ruled by a Council of Regency, with which was associated the Agent to the Governor-General, until Ráná Saggan Singh was given full powers about 1877.

Mewár cannot hope to recover from the desolation worked by the Muhammadans and Mahráthás for many years to come; but it is rapidly growing in prosperity, and Saggan Singh's reign seemed destined to witness marked progress. The young Rana, however, died like his immediate predecessor, at an early age, and left no issue, in accordance with the legendary curse over the reigning house, for popular superstition believes that no Ráná will ever be succeeded by his son.

## ANTIQUITIES.

**645. The caves at Bamian Zohak.**—It is to be hoped that the Afghan Boundary Commission may do a good deal towards bringing information about these often remarked and little known antiquities.

There has always been a good deal of uncertainty about these wonderful relics of antiquity. Masson says there are three idols; and in the *Aín Akbarí* we read:—"Here are three astonishing idols, one representing a man 80 ells high, another a woman 50; and the third, which is the figure of a child, measuring 15 ells in height." Burnes, Moorcroft, and Gerard only mention two idols. Elphinstone says—"I have heard two idols described, though it is sometimes said there are more." Our correspondent has explained that "there are many little figures sculptured on to the larger one." Measurements now given on Captain Talbot's authority set at rest a long disputed point. Captain Talbot of the Boundary Commission gives the height of the larger one as 170 feet, and of the other as 120 feet. Sir Alexander Burnes estimated 120 and 60 feet. Former travellers have agreed in representing the figures as rudely sculptured in bold relief in the cliff standing in deep-niches. The ceiling of these niches are covered with paintings, some of which, says Moorcroft, are "of very beautiful delineation, and painted with much delicacy of colouring." Both the large idols "are a good deal mutilated;" and it is said that by orders of Aurangzeb or else of Nádír Shah cannon shots were fired at them. Vast caves have been dug out in the face of the rock; and there is one cave, just below the large idol, in which half a regiment could find quarters.

No one has yet shown exactly what these idols are. Sir Alexander Burnes writes:—"It is by no means impossible that we owe the idols of Bámián to the caprice of some person of rank who resided in this cave-digging neighbourhood, and sought for an immortality in the colossal figures." Masson thinks they were hewn out of the rock by the Epthalites or White Huns. Moorcroft believes that Bámián must have been the residence of some great Buddhist Lama, the chief Lama of the West; and that the "idols" were figures of Buddha. Elphinstone supposes they were made by the Buddhist princes of Ghor, who reigned in the earlier centuries of the Christian era.

The earliest authentic mention of the idol and caves of Bámián is said to be in Sharífu'ddín's account of Tímúr's wars. They are not mentioned at all by the Greek historians, and probably did not exist in the time of Alexander. The Emperor Bábar, though he describes his march by Bámián, does not refer to them. Possibly Captain Talbot may have found coins or other relics which will enable the learned to fix the date of their construction; but his visit was short, and his opportunities of observation unfortunately limited.

The whole neighbourhood is full of interest. Eight miles to the east of Bámián are the ruins of the fort of Zohák, said to have been built by Zohák, the demon king of Persia.

## ARTS AND INDUSTRIES.

**646. Gold and Brass Working in Burma. Bell Founding.—Bellows.**—The working in gold has been brought to some excellence in these parts. The bellows used by the jewellers, as also by the workers in other metals, are very different from those common in Europe. They consist of two cylinders of wood, the diameter of which is proportioned to the force of the apparatus. Each cylinder is fitted with a piston of the same material. These are alternately raised and depressed by one or two men, and the air is thus forced out at an aperture in the lower part of the cylinders, whence it is conducted through an iron tube into the fire, so as to melt the hardest metals. In this way they make drinking vessels of brass in the form of a hollow hemisphere, and frying-pans of iron for their kitchens.

The artisans are also proud of their skill in casting bells. Of these every *pagoda* has two or three, generally very large, and they are rung by striking them on the outside with a stag's horn. Besides these, every *pagoda*, however small it may be, has a number of smaller bells hung in the crown, which is placed at the summit, and the sound produced by them when moved by the wind, is very pleasing. Little bells are also employed to hang round the necks of the oxen.—*Sagermano's Burmese Empire*, 1833, p. 157.

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**647. Burmese Wood Gilding.**—A manufacture for which Prome is noted is that of the handsomely gilt and varnished boxes in which the monks keep their books, &c. The box is made of teak, and when finished it is covered with a mixture of wood-oil (*thittsí*) and sifted teak sawdust, which is allowed to dry; the uneven parts are then smoothed down, and the box is covered with a preparation of finely sifted burnt rice husk, wood-oil, and rice-water. When this is dry it is rubbed down with a smooth stone and cocoanut husk and water, and is again rubbed with wood-oil. It is again fined down and put in the sun, and when quite dry receives another coat of wood-oil, and is put away in the shade; it is then washed, put out in the sun, coated with wood-oil, and put away to dry. It is now ready to be ornamented. Sometimes this is done by sticking on small pieces of glass in different patterns intermixed with gilding, but more generally by gilding alone; the boxes with glass have a very tawdry appearance. Figures and flowers are drawn in wood-oil and a kind of gold size, and the box is then washed in the sun in boiled wood-oil and gently rubbed with cotton wool, after which gold-leaf is applied all over and gently washed with water, when it comes away from all the unfigured parts. Some of these boxes are exceedingly handsome, and in almost every case there is more gilding than ground-work showing.

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## NATURAL HISTORY.

**648. Ostrich farm at Dehli.**—Mr. William Wilson entertained the idea in 1882 of starting an ostrich farm in Dehlí, and we are indebted to him for the following particulars bearing on the experiment, and the success with which it has been attended. In the winter of 1882 he imported from South Africa ten pairs of ostriches, aged from twelve to eighteen months. One male bird died during the railway journey from Calcutta to Dehlí, a second from what appeared to be snake-bite, and a third (a female) from fever at the setting of the rains in 1884. The remaining birds are all strong and healthy, and have attained to a much larger size than the South Africa bird. The climate in Dehlí seems to suit them admirably, and they only require plenty of green food and fresh water. Only five out of the eight and half pairs have as yet bred, and owing to the great difference between the climate here and that at the Cape, and to the birds being liberally supplied with stimulating food-grain of all sorts, they began to lay a year earlier than they would have done in Africa. They laid 60 eggs in 1884, but none of them were fertile. In 1885 out of 54 eggs laid, 26 strong healthy chickens were hatched. Much of the disappointment met with so far in the venture has been due to a want of knowledge of the habits and requirements of the birds. As to their healthy up-bringing, the birds must have plenty of room and plenty of fresh food and fresh water, with protection, while young, from kites, jackals, snakes, mongooses, and the like. It has not been observed yet that ostriches, old or young, are subject to disease in this country. So far, Mr. Wilson says, the outlay has been heavy with no income; but the birds are at present thriving very satisfactorily, and, if a suitable run can be got on fair terms, he hopes to be able to establish this new industry in the country, and to make it pay. Mr. Wilson's ostriches are located in a large walled garden on the left of the Rohtak road, about two miles from the Láhorí gate of the city.

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**649. The Mad Dog in an Indian Village.**—What was it? A confused shouting of one single word, uttered by many voices and coming nearer and nearer—"*Harkiá, Harkiá.*"

I looked up the road. Only a dog running. That was all. But a woman close by with a *gharú* on her shoulder and her hand on her little son's head, suddenly dropped the *gharú*, and catching up the child, ran half-way up a tree with inconceivable agility.

"Here! *Sáhib* here! Quick, quick, save those limbs of yours."

"*Harkiá, Harkiá*," the shouting was louder and nearer. The solitary dog was only fifty yards in front of me. Behind him a crowd of men and boys were running and shouting, each carrying a long stick. Then it was that the full significance of "*Harkiá*" flashed upon me. The next instant I was seated on a wall beside me. A few moments more, and that sinister-looking dog ran by.

The dog came by with a peculiar shuffling trot which in itself had something uncanny in it. No sane dog could throw so much terror and despair into his feet as this one did. In size he was

an ordinary *pariah*. The colour was a dirty yellowish white. His skin was dry, scabby, and mangy, and the hair staring. The end of his tail was withered and hairless. His eyes were fixed and sightless as of a dog walking in his sleep—if dogs ever do walk in that condition. His mouth was wide open, the tongue blue and protruding. There was no appearance of saliva upon the jaws.

These particulars I took in while he slouched by, looking neither to the right hand nor to the left. He went on his dreary way with the fixedness of fate, and behind him came the rabble, keeping, however, at a respectful distance, and waiting for an opportunity to take his life. People who happened to be in front, hearing the warning cry, ran into houses, or up trees, or roosted on walls. Other *pariahs* ran out from by-alleys and howled. None, however, ventured to attack him.

This gaunt spectre, so weak that he staggered as he ran, carried an atmosphere of terror with him that awed both man and beast. He had lived his life with its joys of light and shade, meat, drink, and *chupátis*, its sorrows of cold, hunger, and neglect, and now the day of his doom had come. He had now no thought of love or hate for his few friends or his many enemies. He had but one end in view, and to attain it he was rallying the last vestige of his failing strength—to seek out some haunt of perfect solitude and die. For the last few days, ever since his malady attacked him, this impulse had terrified him like a nightmare. He had battled against it, striven to lay the spectre, but it had mastered him, and he was now forced to obey it. Onwards with undeviating persistency he went with feeble faltering steps, yet woe to the living creature that should cross him. Those yellow rotten teeth threatened a death the most cruel and terrible that can fall upon living beast.

The crowd following him were content to watch him till he disappeared in the jungle. When utterly alone they knew the poor beast would lie down and succumb to the disease that was tearing him with unspeakable anguish. And a few days afterwards the cattle-boy, whooping to his cows and buffaloes in the early morning, would find a few scattered bones at the bottom of a dry ditch, already picked clean by vultures and jackals, and bleached to a ghastly whiteness by the tropic sun.—H. S.

## BOTANY.

**650. Melia Azadirachta—Nim Tree—Oil—Soap.** The Nim or Margosa tree, known in the vernacular as *nim* (Bengali), *nimba* (Sanskrit), *veppan vimbú* (Tamil), *yopa yepa* (Telugu), *thimbawtamat* (Burmese), is a large tree, planted and self-grown throughout the greater part of India and Burma. It is also indigenous to India, although in the plains chiefly met with in a state of cultivation.

From the fruit is extracted, by boiling or pressure, a fixed, acrid, bitter oil (*margosa*), deep yellow, with a strong, disagreeable flavour. It is used medicinally as an antiseptic and anthelmintic. Dr. Maxwell has found this oil as efficacious as cod-liver oil in cases of consumption and scrofula. Sir W. O. Shaughnessy says :—"The oil is thought anthelmintic, and is applied externally to foul ulcers, and used as liniment in rheumatic and spasmodic affections, and in headaches from exposure to the sun." Dr. Dymock says the oil is applied to suppurating, scrofulous glands; is given in leprosy and a variety of diseases. During the winter months in India the oil solidifies, becoming fluid in summer. It is sometimes burned in lamps, but emits a heavy and disagreeable smoke. Its antiseptic property would seem to show that if made into soap, it would be very serviceable for the purpose of washing sores, especially when healing up. It makes a good, useful, hard soap. Should a trade in this oil arise with Europe, an unlimited supply might be obtained from the vicinity of our larger towns, and within easy access to the railways.—*G. W.*

**651. Flemingia congesta—Red dye.**—*Flemingia congesta* is called in the vernacular *barú-salpan*, *bhalai* (Bengali and Hindi), *batwási* (Nepalese) ; *nipitmúk* (Lepcha). Roxburgh also gives for *Flemingia nana* the vernacular names of *supta*, *kusunt* (Hindi). It is an erect, woody shrub common in thickets and forests of the warmer parts of India. In a correspondence recently forwarded by the Secretary of State for India to the Department of Revenue and Agriculture, Sir Joseph Hooker says that the African medicine *waras* (Arabic word meaning saffron) and the valuable silky dye of the same name are derived from the pods of the common Indian plant. Roxburgh, nearly a century ago, wrote of its garnet-coloured glandular hairs, but it was left to the "Dark Continent" to discover that these contained a useful dye. In the new *Report* for 1881 there occurs also some additional information with regard to this curious discovery. Alcohol extracts a splendid red colour from these glands.

It would be interesting to know if this dye is really unknown to the hill tribes, and to obtain any available information, specially vernacular names, and also specimens of the short, crowded

legumes. I may give here a short technical description of the plant to assist identification :—

A shrubby plant 2 or 3 feet high, like most of the members of the genus, growing gregariously, and forming dense masses in damp forests. Branches, almost round. Leaves, trifoliate. Leaflets, oblong acuminate, with white silky hairs on the ribs below. Flowers small, crowded in short racemes, often fascicled. *Calyx*, densely clothed with addressed, pale-brown silky hairs. *Corolla*, small, almost contained within the *calyx*. Pod, oblong, $\frac{5}{8}$ inch long, obscurely downy, or clothed with clammy, reddish glands; two-seeded. The pods, with their short, thick valves, are crowded upon the extremities of the twigs, and with their short, hairy pedicles, furnish the dye.—*G. W.*

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**652. Coptis-cures**—*Coptis Teeta*, Coptis or Míshmí Títá, called in the vernacular *tita* (Assam), *mahmira* (Hindi), is met with in the Míshmí Mountains, east of Assam, in temperate regions. The dried root is recommended as a pure bitter tonic, useful in general debility, convalescence after fevers, nervous diseases, atonic dyspepsia, and in mild forms of intermittent fever. It has been found to produce excellent results. It was first made known by Griffiths during his Míshmí explorations. There seems every reason to think that this plant would prove a most valuable addition to our list of tonic medicines were the supply to be increased so as to admit of its becoming better known. It is imported into the plains of India done up in small baskets about the size of a hen's egg. It is a remarkable fact that this, perhaps one of India's best indigenous medicinal plants, should, up to the present day, be almost unknown botanically. The plant has never been re-collected from its wild state since first made known.—*G. W.*

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## SONGS AND CATCHES.

**653. Rural Songs and Verses.—**

GIT PHERON KA.

*Kitek dúr Ajudhyá ? O barí dúr hai !*
*Chalo, ri náyan ! bar dhúndo ho sobhá Srí Rám kí !*
*Rám aiyé ! Lachhman aiyé ! Jasrat aiyé ! Bharat, Charat !*
*Donon bhaiyá Kausalyájí ké ládlé !*
*Chandan kí chaukí ratanjaráú, kí já par baithé Rám ásan láékè !*
*Ghol ubtaná, náyan, lyáí Prabhújí badan ko !*
*Mukh se kiyá na jubáb : ghúnghat nahín kholtí !*
*Soné kí ek gúntí ratan jaráú kí lé !*
*Náyan, apná nég ubtaná kijiyé !*
*Sátyaní páni chalí Gangá ké nír ko bhar lái !*
*Jal jhárí Srí Rám nhuváiyé !*
*Pitámbar pat orh Srí Rám Chandrá ! phir liyé Késar tilak charháé ! Mukat sir dhar liyé !*
*Dhan Náyan téré bhág ! charan chhúé Rám ké !*
*Dhan Kausalyá téré bhág ! Rám Chandrá janamiyán !*
*Janakjí mandap chháé, haré haré báns lagé !*
*Motiyén chauk púráyé : Soran kalas bharé !*
*Indar chamar karat hain ; Brahmá bédí rachén !*
*Rám bhayé tangor, Siyá bhaí sán varí !*
*Brahmá Béd parhat hain ! Rám bhánvar phiré !*
*Dúm, Bhát aur Báhman, sab "Jaí Jai" karén !*
*Pánch halad kí gánth ; pánch supáriyán andar do !*
*Bhej vá' khélén, jijá sáliyán !*
*Gálí hain mhárí má, mhárí bahan hain !*
*Gálí sahún pachás, gálí sé nahín darén !*
*Jinyú mangal gáiyán aur gáé sunáiyán.*
*Baikunthon bási páé darshan kiyé Srí Rám ké.*

MARRIAGE SONG.

How far is the city of Ajudhyá ? O ! it is very far. Come, O wife of the barber, search out a bridegroom equal to Rám in loveliness ! Rám has come ! Lachhman has come, Jasrat (Dasaratha) has come, Bharat and Charat, the beloved of Kausalyá, are here. Rám is seated on a chair of sandal wood set with gems. Mix thy cosmetic, O barber's wife, and apply it to Prabhú's body. But she says nothing, nor does she lift her veil. Take thy due, O barber's wife, a gold ring set with jewels, and then apply the cosmetic. Seven women go to bring Ganges water, and on their return they fill it into spouted ewers to bathe Sri Rám. Rám Chandrá wears a silk robe, applies the forehead ornament, and puts a crown on his head. How fortunate art thou, barber's wife, in touching Rám's feet ! How fortunate art thou Kausalyá in producing a son like Rám Chandrá ! Janakjí is seated in the marriage hall, fenced with green bamboos, and adorned with a square of pearls and pots of gold. Indra fans him. Brahmá prepares the place for the sacrificial fire. Rám is fair and Síta dark. Brahmá recites the vedas and Rám goes round the sacrificial fire ! While Doms (musicians) Báts and Brahmáns raise shouts of joy ! Send to the innner room five pieces of turmeric and five betel-nuts in order that the bridegroom and his sisters-in-law may play. Abuse falls on my mother and sisters. I can stand fifty terms of abuse and fear them not ! He who has himself repeated these festive songs and sung them to others, will have a seat in Paradise, and will enjoy the eternal happiness of seeing Srí Rám Jí.—*William Crooke, Muzaffarnagar.*

**654. Verses on Smoking.—**

(*a*). In praise of the pipe.

(1). *Huqqa Har ká ládlá ! Rakhe sab ká mán !*
*Bharí maphel mán yún phire, jaise Gopion mán kánh !*
The *Huqqa* is beloved of Harí ! It pleases every one !
It moves in the assembly like Krishna among the milkmaids !

(2). *Chillam Chaturbhuj : Ne Náráyan : Huqqa Har ki bain !*
The bowl is Four-armed (*i. e.*, the Deity, this being an attribute) : The stem is Náráyan, and the whole pipe is Harí's pipe !

(*b*). In abuse of the pipe.

(1). *Tamákú-nosh rá siná siáh ast !*
*Agar báwar na dárí : ne gawáh ast !*
The tobacco-smoker's heart is black !
If you don't believe it, the blackened stem is proof !

(2). *Huqqa se hurmat gaí ; gaí láj sab chet.*
*Sab ká chutá piat hai ; gaí hiá ki phot.*
The *Huqqa* degrades and makes (a man) shameless.
He smokes the leavings of all ; steeling his heart.—*Kakku Mall, Faizábád.*

## PROVERBS AND SAYINGS.

**655. Proverb on the Mutiny.**—*Jaisá Ghadar, waisá in'ám :* As the Mutiny, so the reward. That is, there was equal confusion in both. The proverb is applied to the unequal distribution of the rewards after the Mutiny to the natives who had kept loyal. That there were many mistakes made as to this in the years succeeding the Mntiny is, I believe, generally acknowledged now.—*R. C. Temple.*

**656. Agricultural Proverbs— Hushiarpur.—**

(*c*). *Ploughing.*

(31). *Batín bhoún ná bahián ;*
*Usher na chhandrián ;*
*Bálí budh na sikhián ;*
*Tinen khulgáián !*
Not to plough when the land is *bat :* (a term used when there is sufficient moisture in the soil for ploughing).
Not to take cattle out to graze early in the morning ;
Not to teach children when young ;
All three are so much loss !

(32). *Je hal di wáhí áwé rás,*
*Cháre bed karakán pás :*
If you only know how to plough properly,
You have learnt all the four *Beds* (*Vedas*).

(33). *Hár soná Sáwan rúpá,*
*Bhádon kiyún bagúchá !*
(To plough) in Hár is gold ; in Sáwan silver ;
Why trouble yourself in Bhádon ? (*i. e.*, it will not be much use then).

(34). *Siál soná, Hár rúpá ; Sáwan sáwen :*
*Bhádon bahgae natháwen.*
(To plough) in winter is gold ; in Hár silver ; in Sáwan neither profit nor loss (*lit.*, equal).
In Bhádon only those who are ruined attempt to plough (*lit.*, apply cord to nose of oxen).

(35). *Sathin síwen gájrán, Sau síwen kamád :*
*Bára síwen páeke, Dekh kanak dá jhár.*
*Jyún jyún váhiye kanak mún, tyún tyún dewé sawád.*
Sixty ploughings for carrots, a hundred ploughings for sugarcane :
Plough twelve times for wheat, and then see the outturn.
The more you plough for wheat, the greater will be the profit.

(36). *Poh dí khetí chitrán dá kál.*
*Budhe dá put lokon dá gawál !*
Sowing in Poh is (useless), trouble to the thighs.
An old man's son becomes the herd-boy of others !

(37). *Jat je Sáwan hal chhade, apná áp goáún nún.*
*Budhá hoke biáh karáwe, Dárhí phul puáon nún.*
If a Jat (*i. e.*, a farmer) ceases ploughing in Sáwan, he ruins himself.
If a man marries when old, he puts his beard in the fire.—*J. Montgomery.*

**657. Saying on health.—**
*Ajíran dawáe chár :*
*Hawá, nindrá, panthá, bár.*
Four medicines never fail ;
Air, sleep, exercise, and water.—*Kakku Mall, Faizábád.*

**658. Hindi Proverb—Oudh.—**
*Díwár ko khove álá.*
*Bahnoí ko khove sálá.*
Cupboards destroy the wall.
One brother-in-law ruins the other ! (*lit.*, the sister's husband ruins his wife's brother by living on him : Indian observation).—*Kakku Mall, Faizábád.*

# FOLKLORE FROM DIFFICULT SOURCES.

## SLEEMAN'S JOURNEY THROUGH OUDH.

659. **Wolf-Children—Story.**—Vol. I, p. 215. About the year 1843, a shepherd from a village of Ghatkorí, twelve miles west of the Cantonments of Sultánpúr, saw a boy trotting upon all fours, by the side of a wolf, one morning, as he was out with his flock. With great difficulty he caught the boy, who ran very fast, and brought him home. He fed him for sometime, and tried to make him speak, and associate with men or boys, but he failed. He continued to be alarmed at the sight of men, but was brought to Colonel Gray, who commanded the First Oude Local Infantry at Sultánpúr. He and Mr. Gray, and all the officers in cantonments, saw him often, and kept him for several days. But he soon after ran off into the jungle while the shepherd was asleep. The shepherd afterwards went to reside in another jungle, and I could not ascertain whether he recovered the boy or not.

660. **Wolf-Children—Story.**—Vol. I, p. 215. Zulfikár Khán, a respectable landholder of Bánkípur, in the estate of Hasanpur, ten miles east from the Sultánpúr Cantonments, mentions that about 1840 a trooper came to the town with a lad about nine or ten years of age, whom he had rescued from wolves among the ravines on the road; that he knew not what to do with him and left him to the common charity of the village; that he ate everything offered to him, including bread, but before taking it he carefully smelt at it, and always preferred undressed meat to everything else; that he walked on his legs like other people when he saw him, though there were evident signs on his knees and elbows of his having gone for a long while on all fours; and when asked to run on all fours he used to do so, and went so fast that no one could overtake him. How long he had been with the trooper or how long it took him to learn to walk on his legs, he knew not.

He could not talk or utter any articulate sounds. He understood signs, and heard exceedingly well, and would assist the cultivators in turning trespassing cattle out of their fields, when told by signs to do so. Budhú, a Bráhman cultivator of the village, took care of him, and he remained with him for three months, when he was claimed and taken off by his father, a shepherd, who said that the boy was six years old when the wolf took him off at night some four years before; he did not like to leave Budhú, the Bráhman, and the father was obliged to drag him away. What became of him afterwards he never heard. The lad had no hair upon his body, nor had he any dislike to wear clothes while he saw him. This statement was confirmed by the people of the village.

Rájá Hardat Siwáí told me in Lucknow on 28th January, 1851, that the *sawár* brought the boy to Búndí, and there kept him for a short time, as long as he himself remained; but as soon as he went off the boy came to him for three months; that he appeared to him to be twelve years of age; that he ate raw meat as long as he remained with him, with evident pleasure, whenever it was offered to him, but would not touch the bread and other dressed food put before him; that he went on all fours, but would stand and go awkwardly on two legs when threatened or made to do so; that he seemed to understand signs, but could not understand or utter a word; that he seldom attempted to bite any one, nor did he tear the clothes that he put upon him; that Sanáu'llah, the Kashmírí merchant, used at that time to come to him often with shawls for sale, and must have taken the boy away with him, but he does not recollect having given the boy to him. He says that he never himself sent any letter to Sanáu'llah with the mother of the boy, but his brother or some other relation of his may have written one for her.

661. **Wolf-Man—Never found—Why.**—Vol. I, p. 221. It is remarkable that I can discover no well established instance of a man who had been nurtured in a wolf's den having been found. There is at Lucknow an old man who was found in the Oudh Táráí, when a lad, by the hut of an old hermit who had died. He was supposed to have been taken from wolves by this old hermit. The trooper who found him brought him to the King about 1810, and up to 1851 he was being supported by the King comfortably. He was called the "wild man of the woods."

He was one day sent to me at my request, and I talked with him. His features indicated him to be of the Thárú tribe, who are found only in that forest. He was very inoffensive, but spoke little, and that little imperfectly; and he was impatient of intercourse with his fellow-men, particularly with such as are disposed to tease him with questions. I asked him whether he had any recollection of having been with wolves. He said "the wolf died long before the hermit," but he seemed to recollect nothing more, and there is no mark on his knees or elbows to indicate that he ever went on all fours.

That he was found as a wild boy in the forest, there can be no doubt; but I do not feel at all sure that he ever lived with wolves. From what I have seen and heard, I should doubt whether any boy who had been many years with wolves, up to the age of eight or ten, could ever attain the average intellect of man. I have never heard of a man who had been spared and nurtured by wolves having been found; and as many boys have been recovered from wolves after they had been some years with them, we must conclude that after a time they either die from living exclusively on animal food, before they attain the age of manhood, or are destroyed by wolves themselves, or other beasts of prey in the jungles, from whom they are unable to escape, like the wolves themselves, from want of the same speed. The wolf or wolves, by whom they have been spared and nurtured, must die or be destroyed in a few years, and other wolves may kill and eat them. Tigers generally feed for two or three days upon the bullocks they kill, and remain all the time, when not feeding, concealed in the vicinity. If they found such a boy feeding upon their prey, they would certainly kill him and most likely eat him. If such a boy passed such a dead body he would certainly feed upon it. Tigers often spring upon and kill dogs and wolves thus found feeding upon their prey. They could more easily kill boys, and would certainly be more disposed to eat them. If the dead body of such a boy were found anywhere in the jungles, or on the plains, it would excite little interest, where dead bodies are so often exposed, and so soon eaten by dogs, jackals, vultures, &c., and would scarcely ever lead to any particular inquiry.

662. **Shah Panah Ata—A Saint's life**—Vol. I, p. 233. At Saloní resides a holy Muhammadan, Sháh Panáh Atá, who is looked up to with great reverence by both Muhammadans and Hindús for the sanctity of his character and that of his ancestors, who sat upon the same religious throne, for throne his simple mattrass is supposed to be. From the time that the heir is called to the throne, he never leaves his house, but stays at home to receive homage, and distribute blessings and food to needy travellers of all religions. He gets from the King of Oudh twelve villages, rent free, in perpetuity; and they are said to yield him twenty-five thousand rupees a year, with which he provides for his family and for needy travellers and pilgrims. This eleemosynary endowment was granted about 1790 *A. D.* by the then sovereign Asafu'ddaula. The lands had belonged to a family of Kampariá Rájpúts, who were ousted for contumacy or rebellion I believe. The chief was plundered of all he had, to the amount of some twenty thousand rupees, in 1834, during the reign of Nasru'ddín Haidar by Ahsán Hussain, the Názim of Baiswárá and Saloní, one of the sons of Subhán Alí Khán, the then virtual minister, but some fifteen days after he attacked the Ta'luqdár of Bhaderí, and lost his place in consequence. The popular belief is, that he became insane in consequence of the holy man's curses, and that his whole family became ruined from the same cause.

663. **Tilokchandi Bais Rajputs—Marriage—Snakes.**—Vol. I, p. 267. The Tilokchandí Baises take the daughters of other Rájpúts, who are a shade lower in caste, in marriage for their sons, but do not give their daughters in marriage to them in return. They have a singular notion that no snake ever has destroyed or ever can destroy one of the family, and seem to take no precautions against its bite. If bitten by a snake they do not attempt any remedy, nor could one of them, Benî Mádhav, recollect any instance of a Tilokchandí Bais having died from a bite.

[See Vol. II, note 675.—ED.]

664. **Tilokchandi Bais Rajputs—Salivahana—Snake descent.**—Vol. I, p. 269. I am told that Tilokchandí Baises when bitten by a snake do sometimes condescend to apply a remedy. They have a vessel full of water suspended above the head of the sufferer, with a small tube at the bottom, from which water is poured gently on the head as long as he can bear it. The vent is then stopped till the patient is equal to bear more; and this is repeated four or five times till the sufferer recovers. I have not yet heard of anyone dying under the operation, or from the bite of a snake. I find no one that has ever heard of a member of this family dying of the bite of a snake. One of the Rájás of this family who called on me declared that no member of this family had ever been known to die of such a bite, and he could account for it only "from their being descended from Sálbáhan, the rival and conqueror of Bikarmajít of Ujjain. This Sálbáhan is said to have been a lineal descendant of the snake-god.

665. **Hattia Haran—Nim Sarang—Nimsar.**—Vol. II, p. 4. Hattiá Haran is held sacred from a tradition that Rám, after his expedition against Ceylon, came here to bathe in a small tank, in order to wash away the sin of having killed a Bráhmán in the person of Rávan, the monster king of that island, who had taken away his wife Sítá. Till he had done so, he could not venture to revisit his capital, Ajudhiá. There are many legends regarding the origin of the sanctity of this and many other places around which pilgrims must visit to complete the *Paikarmá* or holy circuit. The most popular seems to be this. Twenty-eight thousand sages of great sanctity were deputed, with the god Indar at their head, on a mission to present an address to Brahmá, as he reposed upon the mountain Kailás, praying that he would vouchsafe to point out to them the place in Hindústán most worthy to be consecrated to religious worship. He took a discus from the top-knot of his head, and, whirling it in the air, directed it to proceed in search. After much search it rested at a place near the river Gomatí, which it deemed to be most fitted for the purification of faith, which thenceforth took the name of Ním Sárang, a place of devotion. The twenty-eight thousand sages followed, and were accompanied by Brahmá himself, attended by the Deotás or subordinate gods. He then summoned to the place no less than three *karors* and half, or thirty millions and half of *tirathe* or angels who preside each over his special place of religious worship. All settled down at places within ten miles of the central point, Ním Sárang; but their departure does not seem to have impaired the sanctity of the places whence they came. The angels or spirits who presided over them, sent out these offshoots to preside at Nimsar and the consecrated places around it, as trees send off their grafts without impairing their own powers and virtues.

666. **Misrik—Story of Dathicha—Human Sacrifice.**—Vol. I, p. 5. Misrik, a few miles from Hattiá Haran, is celebrated as the residence of a very holy sage, named Dadíj. In a great battle between the Deotás and the Giants, the Deotás were defeated. They went to implore the aid of the drowsy god, Brahmá, upon his snowy top. He then told them to go to Misrik and arm themselves with the bones of the old sage, Dadíj. They found him alive and in excellent health; but they thought it their duty to explain to him their orders. He told them that he should be very proud indeed to have his bones used as arms in so holy a cause; but he had unfortunately vowed to bathe at all the sacred shrines in India before he died, and must perform his vow.

Grievously perplexed, the Deotás all went and submitted their case to their leader, the god Indar. Indar consulted his chaplain, Brispat, who told him that there was really no difficulty whatever in the case; that the angels of all the holy shrines in India had been established at and around Nímsar by Brahmá himself; and the Deotás had only to take water from all the sacred places over which they presided and pour it over the old sage, to get both himself and themselves out of the dilemma. They did so, and the old sage, expressing himself satisfied, gave up his life. In what mode it was taken, no one can tell me. The Deotás armed themselves with his bones, attacked the Giants forthwith, and gained an easy and complete victory. The wisdom of the orders of drowsy old Brahmá in this case is little questioned by the Hindús of the present day as that of the orders of drunken old Jupiter was in the case of Troy by the ancient Greeks and Romans. Millions, "wise in their generation," have spent their lives in the reverence of both.

There is hardly any sin that the waters of these dirty little ponds are not supposed to be capable of washing away: and, over and above this, they are supposed to improve all the good, and reduce to order all the bad passions and emotions of those who bathe in them, by propitiating the aid of the deity, and those who have influence over him.

[It is to be observed that in these two legends Síva and Brahmá seem to be much mixed up. The story as told is that of Dadhyanch or Dadhícha in the *Mahábhárata*, and points to a celebrated human sacrifice of the ancient days.—ED.].

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Bombay Civil Service;

AND

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# Panjab Notes & Queries,

*A MONTHLY PERIODICAL.*

VOL. III.] JULY 1886. [NO. 34.

## RELIGION.

**667. Panjabi names for the Muhammadan prayers.**—See Vol. II, note 645.

| | | |
|---|---|---|
| *Fajr dí namaz* | ... | Morning prayer. |
| *Peshí dí namaz* | ... | Midday prayer. |
| *Dígar dí namáz* | ... | Afternoon prayer. |
| *Shám dí namáz* | ... } | Sunset prayer. |
| *Nimán shám dí namáz* | ... } | |
| *Aeshán dí namáz* | ... | Evening prayer (after nightfall). |

—*Ghulám Hussain Khán, Kasur.*

**668. Gurzmar Faqirs—Muhammadan Flagellants.**—The Gurzmár *faqírs* carry an iron club called *gurz*, a knife, and other such articles, and their occupation is begging. In the event of non-compliance with an appeal for alms, they will prick their bodies with the knife, but not enough to draw blood. Each Gurzmár *faqír* has a beat to which he strictly keeps, as the beats are parcelled by the fraternity among themselves. Should a member wish to beg on a brother's beat, he must obtain his leave and give him a third of his collections.—*Ghulám Hussain Khán, Kasúr.*

[For an account of these *faqírs* of a far more blood-curdling description, see Herklot's *Qanoon-e-Islám*, p. 193.—ED.].

**669. Aphorisms of the Suthreshahi Faqirs.**—See Vol. I, notes 383, 544, 612.

(1). *Dhí dhár te put baghiár ran dukhán dá khú.*
*Ehnán dukhon, Suthriá, Satgur kaddhe dhú.*

A daughter is a robber, and a son a wolf, a wife is a well of trouble:
From these troubles, O Suthrá, may the true Gurú (Bábá Nának) save thee.

(2). *Aho dehí, Suthriá, Rám, Kishn, Bhagwán:*
*Bháwen bujh le naskhrí, bháwen sachí ján.*

Thy body, Suthrá, is Rám and Kishn and Bhagwán (*i. e.*, God).
Whether thou take it as a joke, and know it to be true.

(3). *Uth sawere, Suthriá, ná kar murde yád.*
*Aglián nún kí rowane? Rahinde bad-o-bád.*

Be up betimes, Suthrá, and worship not the dead.
Why weep for the past? The present (too) will vanish (as they).—*Chaina Mall.*

**670. Aphorisms attributed to Kabir.**—

(1). *Kabír: main jántá dukh mujh ko; dukh samáyá jag.*
*Uche charhkar dekh le: ghar ghar áhyá ag.*

Saith Kabír: I thought myself wretched; but wretched is the world.
Get up (on the roof) and behold! a fire (of grief) burns in every house.

(2). *Kabír: had jalen jo lakrí; kes jalen jo ghás.*
*Eh tan jaltá dekhke bhae Kabír udás.*

Saith Kabír: the bones burn like sticks, and the hair like grass.
Seeing the body burn thus (with grief) is Kabír sorrowful.

(3). *Kabír garbh ná kíjiye, dehí dekh surang.*
*Aj kál chhad jáegá, jyún káchri bhujang:*

Saith Kabír, be not proud for the beauty of thy body.
Soon shalt thou shed it, as doth a snake its skin.

(4). *Kabír garbh ná kíjiye, rank ná hasiye koe.*
*Ná jáne ek palak men kyá kujh hoe:*

Saith Kabír: be not proud, nor laugh at the poor:
Thou knowest not what will happen during the coming moment.—*Chaina Mall.*

## SOCIAL CUSTOMS.

**671. Kirya-Karam—Hindus.**—When a Hindú is dying, he is taken off his bed and placed on the ground. A lamp is now lighted. This commences the obsequies (*kiryá-karam*), and should a man survive after the commencement of these ceremonies, both the patient and the performer

of the obsequies are unclean until they have bathed in the Ganges.—*Ghulám Hussain Khán, Kasúr.*

[*Kiryá-Karam*, however, is not commenced until after death, and the ceremony of placing the lamp of death, made of flour, in a dying man's hand hardly belongs to the obsequies proper.—ED.].

**672. Widow-marriage in Bengal.**—Mr. H. A. D. Phillips, in his interesting work, *Our Administration of India*, makes a statement regarding widow re-marriage in Bengal which cannot fail to attract attention. He notices that among certain castes (notably in Orissa), the widow of an elder brother is taken in marriage by the younger brother, but "it must not be supposed from this fact that widow re-marriage is common, or even permitted in Bengal." Among the lower castes, where the struggle for life is very severe, widows are allowed to marry, and commonly do so; but among Hindús proper it is not so. In fact, the test as to whether a caste is or is not within the pale of Hindúism is, in most districts, the prohibition or permission of widow-re-marriage. This is not very surprising, considering the power of Bráhmanism, which is by no means so much on the decline as we are often led to believe; but Mr. Phillips goes further and states as the result of his experience, that the circle of such re-marriage, so far from expanding, has actually a tendency to become smaller and smaller. To quote his own words:—"As any caste or portion of a caste becomes wealthy, or influential, the seclusion and jealous appropriation of the weaker sex becomes stricter, and the tendency to enforce perpetual widow-hood becomes stronger." The upper classes of cultivators, who are really the bulk of the people, are introducing the *pardá* system, too, more and more. The first thing a low caste man does on attaining to comparative ease and wealth, is to build his masonry *zanáná* with a high wall, blocking it out from connection with the outer world, and having its well in the court-yard, at which his women can perform their daily ablutions without having to pass outside into the village or fields. "Even among the higher classes of Muhammadans a prejudice is gaining ground against the re-marriage of widows." These are highly significant facts, and show that the spirit of conservatism is still in the ascendant, and even increasing its hold upon the people of Bengal, in spite of the tendency of civilisation to break up caste and shake the power of the priesthood in social life.

**673. Indrajatra—Nepali festival.**—Continued from Vol. II, note 612. At one of the corners of the palace against the wall is an image of Bhairab, uncovered for the occasion—a huge and very hideous head raised some eight feet from the ground.

It represents the god of destruction in his most savage mood, with direful frown, rolling eyes, and a mouth gaping from ear to ear, furnished with teeth or tusks fully capable of devouring creation. A brass tube fitted with a tap projects from between the jaws of this work of art, which communicates with a concealed store of *rakshí* (an intoxicating liquor). The god cannot be such a bad fellow as he looks, for at intervals a hellish blast is blown on long copper trumpets as a signal, the tap is turned, and out comes the *rakshí pro bono publico*. A mob of low-caste Newárs, both men and women, are in a moment scrambling for a cheap drink, and the artistic way in which the liquor is caught in their joined hands, and decanted down gaping thirsty throats is most refreshing to behold; not a drop of the precious fluid is wasted, and the lucky ones who manage to get a good place seem to think that "nothing could possibly be more satisfactory." It is to be feared, however, that the keels of a good many headaches for to-morrow are laid every time the tap is turned. An addition to the other attraction was provided last year in the shape of a "circus," an innovation with a vengeance, the familiar Europe *tamásha* looking very incongruous in the midst of such surroundings. A regular ring had been made in the widest part of the square with tan, trapeze in the centre, ring master and buffoon, all in the most approved style. This was the first public appearance of the troupe, and their performance was the outcome of only six months' education. The proprietors, two Muhammadans from Mysore, were supported by about a dozen Nepálí men, and small boys, their pupils, all got up in proper tights and spangles; the equestrian portion of the entertainment was tame, the stud consisting of but one old horse, and his tricks were few; but the tumbling and acrobatic performance was really very good: one little fellow, about as high as the table, doing wonders: a pale-faced individual dressed as an "Englishman," did duty as clown, but his jokes were few, and he shortly subsided. The circus seemed to be appreciated as a decided novelty, but on the whole more enthusiasm was displayed over the orthodox features of the show, the cars, the mummers, and the sacrifice. This last winds up the evening, and is carried out by the Newárs with the most brutal cruelty, of which it is only fair to say the Gorkhálí *sirdárs* by no means approve, feeling obliged at the same time to countenance old custom.

An excited stir is seen among the crowd, out of which emerges an unfortunate buffalo about to be offered to Bhairab, hauled along by ropes, looking so dejected that one might think he knew his fate. Fresh fireworks are started, and the wretched brute is brought forward to a part of the

square near where the *raths* (cars) are standing; a log of wood is tied round his neck, to which crackers and fireworks are fastened and lighted, the ropes by which he has been tied are unfastened, and a band of masked yelling devils begin to torment him, shoving lighted torches and fireworks into his face, until half blind and mad with fear and pain, he makes a wild charge through the crowd, knocking over a few people, but seldom doing much damage. Flight is in vain: after being chased up and down for a space, he is captured, brought back, and tortured afresh, until at last a mask armed with a short and apparently blunt *tulwár* appears, and with shouts of glee takes hacks at the animal's neck as he charges about looking for a loophole of escape. Lighted torches drive the victim back at every turn, and after receiving a dozen or twenty blows from the sword, the poor beast falls, his contribution to the general amusement accomplished. The human brutes spring on the carcase, and the head is soon hacked off. Then follows a horribly disgusting scene. The masks representing Bhairab and Bhairaví kneel down in turn, having first taken off their head pieces, and eagerly applying their lips to the divided vessels, swallow pints of the blood as it flows, until in fact it ceases to flow. Not contented with this display of bestiality, they next devour large pieces of warm and bloody flesh, cut off the neck by one of their supporters. The loathsome appearance presented by these gentlemen is not easily forgotten. Half frantic with religious excitement and *rakshí*, they imagine themselves actually possessed by the deities they represent, and feast with avidity on the sacrifice thus offered to them. Smeared from head to foot with blood, which drips from their lips and fingers, long tangled hair hanging about their eyes, and bodies which seem actually swollen with the amount of blood and flesh they have swallowed, they look more like devils incarnate than the peaceful rustics they really are in every-day life.

Everything is now over, the lights go out, and the people disperse to continue the festivity and drinking in their own homes until the next evening.

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**674. Village Privileges—Patels—Manpan—Berar.**—Besides the consideration which he enjoys in a village as the representative of Government, the *patel*, or village headman in Berár, has various privileges which he dearly prizes. Indeed, he cares much more for his privileges, and for the honour of the name than for the mere money. They are of two kinds, the *mán* and the *pán* (generally jumbled into one word—*mánpán*). The *mán* are the rights and privileges enjoyed by the *patel* at the three festivals of the *Polá*, the *Dasará*, and the *Holí*. The *Polá*, which takes place on the day of new moon of the month of *Shrávan* or *Bhádrapad* (August), is a ceremony in honour of the bullocks of the whole village, which go in procession under the *toran* or sacred rope made of twisted *mol* grass and covered with mango leaves. The *gárhí*, or sacred pole of the *patel*, is then borne aloft to the front. The *patel* gives the order to advance, and all the bullocks (his own leading the way) file under the *toran*, according to the respective rank of their owners. The villagers vie with each other in having the best painted and decorated bullocks, and large sums are often expended in this way.

At the *Dasará*, a *helá*, or male buffalo, is provided at the village expense for a solemn service to Durgá Deví. The *helá* is taken in procession up to the *jhandá*, or flag, in front of the *chaurí* (temple), where it is slaughtered by the *patel* with his own hand, and afterwards carried away by the Mhárs, and eaten.

At the *Holí*, the *patel* and the *joshí* (astrologer) having met, first make an invocation to the *rákshas* or demon, in whose honour it is held. It is then the *patel's* privilege to light the sacred pile, and he likewise provides the *gulál* or red powder, and other accessories to the festival.

The *pán* are gifts of *pán-supárí* (betel) and *náryal* (cocoa-nut), made to the *patel* on certain occasions, according to the means of the donors.

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**675. Day of Birth in Burma as affecting the name and life of the individual.**—In Burma the consonants of the Burmese language are divided into groups which are assigned to the days of the week, Sunday having all the vowels to itself. With all respectable families it is an invariable rule that the child's name must begin with one of the letters belonging to the day on which it was born. For example, Friday has Th or H, and a child of that day might be called Moung Thet, Mr. Life; Moung Hoh, Mr. Yonder; Mah Thin (Miss or Mrs.) Learned; Mé Thaw, Mrs. Noisy; or Mi Han, Miss Haughty. Also—corresponding to the English rhyme, "Monday's child is fair of face," and so on—they have a notion that according to the day of the week (or rather the constellation representing that day) on which a man was born, so will his character be. Thus a man born on Friday will be talkative; on Saturday, quarrelsome; on Sunday, parsimonious; and so on. Not only has every day its special character and its fixed letters, but there is some particular animal assigned to symbolise it, and red or yellow wax candles are made in the forms of these animals to be offered at the pagoda by the pious. Each worshipper offers a creature candle representing his birthday, or that of any particular friend or relation whom he wishes well. In this way

Friday is represented by a guinea-pig, Saturday by a dragon, Sunday by a *kalon*, the fabulous half-beast-half-bird, which guards the terrace of Mount Meru, Monday by a tiger, and so on. This superstitious idea has considerable ramifications; for example, a woman born on a Friday ought not to marry a man born on a Monday. One or other, or both of them, would die if they persisted in marrying one another. Similar unhappy conjunctions are the union of couples born on Saturday and Thursday, or Sunday and Wednesday. Burmese young ladies know all these "hostile days," as they are called, well enough; they are set forth in jingling rhymes, and as they know the day a man is born on by his initial letter, they cut short the supplications of a swain who would rush on his own ruin. On the other hand, there is an elaborate figure to show what unions, according to birthdays, will be lucky. Sunday and Tuesday, Thursday and Friday, and Monday and Friday, are some of these benignant combinations. In addition to this there are some months in which it is exceedingly unwise to get married. Nevertheless, though there is all this trouble in getting a wife, complications undreamed of by our novel writers, the Burmese manage to get married very early. Some of them also get married very often, but these are only rich people, and in our lower provinces public opinion is against it, though the law is not.

[The above is exceedingly interesting information. The name as influenced by day of birth is an Indian custom. See the chapter of genethliacal names in *Proper Names of Panjábis*. The day of birth as influencing marriage seems to work through the animal proper to the day, and thus to approximate to the American notion of the totem, which is now proved to have had an universal existence, and of which there are indications innumerable throughout the world.—ED,].

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**676. Burmese Wisemen and Doctors.**—There are hosts of professional wizards and fortune-tellers in Burma to keep people who can afford to pay for it from getting into trouble. They act as doctors as well as wisemen, and deal in cabalistic squares and symbols of the most impressive kind. When a love-sick maiden wants a love philtre to win back a truant swain, she visits the *hmawsayah*, and gets, along with the draught, a long string of mixed sense and nonsense, which she has to repeat before a figure representing the base, deceiving young man. When a man wants to build a house he consults the doctor, so that he may know what kind of wood to use, what month to begin it in, and on what day in that month, and what the soil should be like. The doctors, when they have to cure sick people, hark back on the birthday. There are two sects of doctors, the druggists and the dietists. The latter especially affect the birthday nostrum. They will not let a man born on a Sunday eat any articles of food whose name begins with a vowel; eggs and cocoanuts, for example, are strictly forbidden. Similarly, a Monday's child must refrain from seasoning his curry with ginger or garlic, and must avoid any edible whose Burmese name begins with a *k*, a *g*, or an *ng*, or any of these letters aspirated. The druggists are no less astonishing in their specifics. One of them exhibited to an astounded English doctor a green powder nostrum, with the information that it contained 160 different ingredients, and was infallible in its results. No doubt it was. The man who could not be affected by one of these ingredients could hardly have been worth curing.

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**677. The Janeu—Sectarial marks—Bombay.**—Properly speaking no person should wear more than four threads in his *janeu*, or sacred thread, at any time of his life. Thus, one before marriage, two after marriage, three after the death of his parents, and an extra one on account of his clothing. Many more are, however, habitually worn, and a Kshatrí friend of mine wears fifteen in his *janeu*. His object is to make a thick broad thread easily visible from a distance, so that those not entitled to the *janeu* may easily see his, and so avoid polluting him by a touch. For the same reason he plasters his whole brow with his sandal-wood sectarial marks.—*K. Raghunathji.*

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## FOLKLORE.

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**678. The Soul—Bees—Hindus.**—Illiterate Hindús believe that the appearance of the soul is that of a black bee.—*Ghulám Hussain Khán, Kasúr.*

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**679. The Soul during sleep—Hindus—Folk-tale.**—The following folk-tale illustrates the Hindú belief that the soul travels abroad during sleep, returning at the moment of awaking.

Once upon a time while a Hindú was asleep his soul went out to travel as usual. During its travels it felt thirsty and entered a pitcher of water for a drink. While it was in the pitcher some one put a lid on to the pitcher, and this imprisoned the soul inside. Meanwhile the man went on sleeping, and at last his friends, thinking him dead, bore him off for cremation; but as he was being carried to the burning ground, it happened that some one took the lid off the pitcher and so released the soul, which at once flew off to its owner, and awakened him on the bier.—*Ghulám Hussain Khán, Kasúr.*

**680. Dream—Luck.**—Never mention a dream to any one; it is most unlucky to do so.—*Ghulám Hussain Khan, Kasúr.*

**681. Lucky time for dreaming.**—A dream at noon or during the afternoon, however bad, will not harm you.—*Ghulám Hussain Khán, Kasúr.*

**682. Combs—Kerchiefs—Luck.**—The loan of a comb or a kerchief to a friend creates enmity.—*Ghulám Hussain Khán, Kasúr.*

**683. Yawning—Musalmans.**—It is very unlucky to yawn, and Musalmáns on such occasions repeat the formula "*lá haula wa lá qúwata illá b'illáh*," used on all occasions of horror. See Vol. II, notes 665, 894.—*Ghulám Hussain Khán, Kasúr.*

[For an explanation of *lá haula*, see Vol. I, note 728.—Ed.].

**684. Sneezing—Musalmans.**—When a Musalmán sneezes he repeats "*al hamdu lilláhi*: praise be to God," and the by-standers repeat "*yarhamu kum Alláhu*, and God be merciful to thee." The reason for this is given as follows:—At the Day of Judgment, as the whole of creation is standing before God, there will come a gust of cold wind, which will make every one sneeze. Those who have been in the habit of repeating the above words on these occasions will involuntarily repeat them then, and thus please God by their thankfulness for even such a trifling gift as a sneeze.—*Ghulám Hussain Khán, Kasúr.*

**685. Dust-storms.**—If you want to avoid a dust-storm, invoke the protection of Hazrat Sulaimán three times, pointing the while with your fourth finger to the direction you wish the storm to take. It will then go there and avoid you.—*Ghulám Hussain Khán, Kasúr.*

**686. Jandi-puja—Cure for small-pox—Hindus.**—When a child is suffering from small-pox Hindús will feed an ass, under the impression that this animal is the chosen vehicle of Sítlá. In Kasúr this ceremony is called *jandi-puja*.—*Ghulám Hussain Khán, Kasúr.*

**687. Sitar—Amir Khusrau—Legend.**—It is commonly said that Amir Khusrau Dehlaví (1253-1325 *A. D.*) invented the *Sitár* in this way. One day when lying under a tree, he observed a spider spinning its web, and noticed that as it went about the web, the threads gave out a sound which varied with its position on the threads. This gave him the idea of the *Sitár*.—*Ghulám Hussain Khán, Kasúr.*

[This attribution of the invention of the Sitár to Amir Khusrau is a clear case of fastening a tale on to a well-known name.—Ed.].

**688. Snake-bite.**—Continued from Vol. III, note 618. If you are bitten by a snake in the asterisms of Krittiká, Múl, Mágha, Bishákha Shlesha, Revatí or Ardrá, even if Garur himself (the vehicle of Vishnú) tried, he could not save you.

*Omens regarding disease.*—If illness commences in the asterisms of Swáti, Shlesha, Ardrá, the three Púrvas, Jyeshtha, on Tuesday, Saturday, Sunday, in the Nanda and Rikta *tithi* (*i. e.*, on 1st, 6th, 11th, 4th, 9th, and 14th days of the lunar month), then Mahádeo himself could not save the patient. Illness beginning in the asterisms of Revatí and Anuradha give pain equal to death. Those that begin in the asterisms of Uttara Shatbhikha and Mrigashir will be cured in a month; if in Mágha, in 20 days; if in Hast, in 15 days; in Dhanishtha, Bishákha, Múl, Ashviní or Krittiká in nine days; in Bharní, Chittra, Shravanra in 11 days; in Uttara, Bhadrapad, Púkhya, Púrva Phálguní, Abhijit, and Punarbasu, in seven days.—*William Crooke, Muzaffarnagar.*

**689. Rubbing the feet—Bombay—Luck.**—It is unlucky to rub the feet together.—*K. Raghunáthji.*

**690. Ghi and Oil—Luck—Bombay.**—It is unlucky to carry *ghi* and oil together.—*K. Raghunáthji.*

**691. Beating drums — Bombay.** — You should never allow a metal gong when beaten to ring. The sound should be stopped at once, or the sound of your family affairs will go ringing through the world.—*K. Raghunáthji.*

**692. Lime—Bombay.**—Never slacken lime on a Saturday evening, or you will get into debt.—*K. Raghunáthji.*

**693. Oil—Bombay.**—Never buy oil on a Wednesday or Saturday.—*K. Raghunáthji.*

**694. Reading sacred books—Bombay Women.**—It is unlucky for women to read the *Sánimahátma pothí.*—*Káshibái, K. R.*

**695. Bathing—Bombay Women.**—Never scrape the water from a bathing-tub, or you will get a "scraping" mother-in-law.—*Káshibái, K. R.*

**696. Presents from Parents — Bombay Women.**—No married woman should bring or receive a broom from her parents' house, as such an act will reduce them to destitution.—*Káshibái, K. R.*

**697. Barren Women—Bombay—Procuring children.**—If a person possessed with the spirit of one dead, sit in the lap of a barren woman she will be blessed with children.—*Káshíbáí, K. R.*

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**698. House-sweeping—Bombay Women.**—Never sweep out the house in the evening when the lamps are being lit. That is the hour of the goddess of Wealth Lakshmí, and if you sweep out the house, then you will sweep her away.—*Káshíbáí, K. R.*

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**699, Prayer-time.—Bombay Women.**—Never let your toe-rings (jodví) jingle when you see a man at his prayers at morning, noon or evening. It will make them of no avail.—*Káshíbáí, K. R.*

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**700. Worship—Eating—Bombay Women.**—No woman in her courses should speak aloud while any one is worshipping or eating.—*Káshíbáí, K. R.*

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**701. First Menstruation—Bombay Women.**—It is unlucky for a girl to wear a green or black robe during her first menstruation. Should a girl first menstruate during Púshya (December-January) it is a bad sign, for her family-life is wiped out, and she will soon be a widow.—*Káshíbáí, K. R.*

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**702. Pregnancy—Bombay Women.**—No pregnant woman should eat during an eclipse, or her child will be mad; nor should she cut anything then, or her child will be born with fissures on its body. She should avoid snakes, for if she sees one, a snake will be sure to enter her room the fifth day after her confinement; and she should never enter the room where a woman has been confined while the goddess Satváí is being worshipped.

After the fifth month of pregnancy a woman becomes impure, and must not worship the sweet basil *(tulsí)*, nor any god, and after the eighth month she must enter no house, except that of her husband or parents.—*Káshíbáí, K. R.*

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**703. The Meh Ping Rapids—Legend.**—There are thirty rapids on the river Meh Ping in the Shan States of Burma. Some of them are shot, and others descended by means of a rope, twelve men being employed to check the descent of each boat. The craft had bamboos attached to the sides to prevent them capsizing in the rapids, and pilots are taken on at Meut Kha to guide them safely through the rapids. The Meh Ping throughout its course is seldom more than two feet in depth.

There are two distinct legends accounting for the names given by the people to the various rapids. One is about a princess of Nokeburri proceeding up stream to Lapon to marry a Lua king. The other, which will be now related, concerns the elopement of a Shan princess from some ancient city that once existed to the east of the Meh Ping. This legend runs as follows:—A young princess being crossed in love by the refusal of her parents' consent to her marriage with a nobleman, determined to levant with her lover. She therefore mounted behind him on his pony one fine moonlight night and off they set towards his home. When nearing the Meh Ping they heard her father with his followers in pursuit. A cliff called Pah King Sú bordered the river. The princess, nothing daunted, urged her lover to leap the pony over it into the river, and on his hesitating, sprang in front of him and forced the pony to the leap. From that time they lived only in story, and the places where their bodies, whip, saddle, harness, pony, &c., were stranded, were named accordingly.

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**704. House Spirits—Shan States.**—The inhabitants of the Shan States who live in wooden houses believe that a certain post in every house is inhabited by spirits, those above the floor being well disposed, those below, evil.

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**705. The Magician of Lakon—Legend of the Shan States.**—Long, long ago, before the time of Gaudama Buddha, Pom Ma Rat Tsi, a famous magician and doctor, visited Lakon and informed the princess and people that by his medicines and charms he could add beauty and restore youth and life to any one, however they might have been dismembered and mangled. A hideous old prince, who was tottering to the grave, and longed much for a renewal of his salad days, begged the magician to experiment upon him. The doctor accordingly made mince-meat of him, and, preparing a magic solution, dipped the fragments of the prince into it and placed it over his fire. After performing the necessary incantations, the prince, re-juvenated and a perfect beau, was handed out of the pot. He was so pleased with his new appearance that he entreated the magician to re-perform the operation, and, on his refusal, insisted that he should do so, as he expected, the first process having been so successful, great benefit thereby. The magician, annoyed at his persistence and his covetousness, accordingly minced him up, and put him in the pot, where he remains to this day. At least so the tale runs.

[This tale is of Indian origin. See *Wide-awake Stories*—story of the "King who was fried".—ED.].

706. **Pipal Trees—Shan States.**—It is a common practice to prop up *pípal* trees and their branches, the tree—the most sacred of the Buddhists—being renowned owing to Gaudama having become a Buddha under its branches. This observance has become quite a mania with the people. Whether the *pípal* trees require support or not, great numbers of sticks are invariably placed under the branches and against the trunk. In many cases it was the *pípal* that supported the "support."

707. **Jungle Spirits—Shan States.**—Charms to delude and offerings to propitiate the spirits of the jungle were found at all the *pangs* or halting places, and any ills that may befall the traveller are put down to their malignant action. No single man will travel by himself, as should the same man both draw water and tend the fire, evil would certainly come to him.

708. **Burmese calendar of luck.**—Notions about luck and ill-luck in connection with days of the week in Burma are, that Tuesday and Saturday are bad days to do anything. If you commence an extensive work on either of these days, you will soon die. But Thursday is a good day; so is Friday. If you are a student, you will become an authority if you commence your reading on that day. On the other hand, the Burmese believe, as our sailors do, that it is a bad day to begin a voyage. Saturday is a bad day for everything, especially for fires. Washing the head is a very serious matter in Burma, where both men and women have very long locks, not uncommonly, in the women, so long as to trail on the ground. It is, therefore, as well for them to know that it is unlucky to wash the head on Monday, Friday, or Saturday. Beyond this, men born on certain days are exposed to dangers in particular months. Children born on Wednesday or Friday ought to be very careful what they do in the months of May, September, and January. The best thing is for them to do nothing, and in Burma they act on the precept with great zeal. So it is with other days during other months. On the other hand, there are days which are exceedingly lucky in particular months. Thursday and Saturday are the best days in January, and Thursday and Tuesday in February. It must, however, be borne in mind that these days are only lucky for those who were born on them, and not for everybody.

709. **The Kartiki Fair at Faizabad—Feast of Sugarcanes.—Dhatawan.**—Three days before the Kártiki fair at Faizábád occurs the Dhatáwan or feast of sugarcanes. During these days, day and night, the Hindús eat nothing but the thinner kind of sugarcane, chewing it incessantly. This is done for good luck, for unless they go through this process, no sugarcane will be cut during the ensuing year. During the night the women drum out misfortune with sieves.—*G. Woulfe, Faizábád.*

710. **Panchkali—Lucky Marks—Horses.**—The five lucky marks or *Pánchkalí* on horses are, a star on the forehead and four white stockings.—*G. Woulfe, Faizábád.*

711. **Tailors—Mending—Morning.**—It is very unlucky for a tailor to mend clothes in the early morning.—*Chaina Mall.*

712. **Morning sales unlucky.**—Halwáís will not sell *batáshás* (sugar-drops) in the early morning as it is unlucky, nor will Bazázes sell *qand* (a red cloth), nor Baniyás *ghí*, nor Pansáris paper, nor Kaserás *jast* (zinc), nor will Sarráfs deal in gold.—*Chaina Mall.*

713. **Tulsi—Chandan—Sandal-wood.**—Orthodox Hindús usually keep a *tulsí* plant (sweet basil) in the house, partly because it is the favored plant of Vishnú, the preserver, and partly because it is a deodorizer, its sweet scent driving away any bad smells, and hence they think the evil effects arising from the same. Much the same ideas are prevalent regarding the *chandan* tree (sandal-wood).—*Chaina Mall.*

714. **Pipal—Bar (Banian Tree).**—Orthodox Hindús will never cut down either the *pípal* or the *bar*, as it is considered a sin to do so; nor will they use the wood of the *pípal* for cooking purposes. Many worship it by daily watering it, and at certain festivals, by winding a thread round the trunk.

The Banian is valuable by the coolness its vast shade creates in summer, and the warmth it gives in winter. The *lákh* gum which exudes from it forms a most durable ink. The writing on the palm leaves (*bhojpatrás*) was done with this *lákh*, and cannot be rubbed out even with the aid of water.

The tendrils (*dárhí*) of the *pípal* are used as a cooling medicine for children, and its leaves as a powerful charm in cases of fever.—*Chaina Mall.*

715. **Indigo—Hindus.**—Orthodox Hindús consider the indigo a most obnoxious plant, and they will neither cultivate nor use the dyes made from it. The industry in indigo is therefore mostly in the hands of the Muhammadans. To dye a man's face with indigo was always considered a most disgraceful punishment, and to

this day, both among Hindús and Musalmáns, the following is a common saying :—

*Nil ká tíká mujhe mat lagwáná !*
May I never be anointed with indigo!

The reason for all this is, that while the indigo plants are rotting in the vats during the preparation of the dye, they get into an offensive state, kill all the insects in the water, and injure the health of the operators. The Hindús believe that the slain insects will retaliate on them at the next birth.—*Chaina Mall.*

## CASTES AND TRIBES.

716. **Tribes of the Hushiarpur District.**—(Continued from Vol. III, note 634).

*Sainis.*—The Sainis of the Hoshíarpúr District are said to have come from Dehlí.

*Sansis.*—This nomadic tribe is pretty numerous in the District. In Dosúyá *Tahsíl* alone they are located in villages Kotlí, Kaithán, Bhaibalmunj, Jehánpúr, Ibráhímpur, Rara and Miání. They claim for themselves a Rájpút origin, but are now among the lowest in the social scale. They have apparently long been a wandering people; but in Sikh times appear to have found themselves busier than they do now. They were made *chaukídárs* because their presence in a village prevented the committing of robberies in it by others of the tribe. It is said also that the *jágírdárs* kept Sánsís in their employ for the purpose of carrying on depredations on their neighbours. Sánsís sometimes act the part of bards or *mirássís*, and recite pedigrees. Their women occasionally assist the men in committing theft and burglaries by entering houses under the pretence of begging, and marking their construction for the guidance of the men, who come at night to rob them. As is well known, they use a peculiar slang colloquial rich in words and phrases relating to theft and robbery. They call themselves Hindús, but the only distinctively Hindú rites or customs they appear to follow, are keeping the *chotí* or lock of hair on the vertex of the head, burning their dead, and worshipping Sangat Deotá (the Ganesh of the Hindú Mythology).—*W. Coldstream.*

[For an account of the Sánsí language, see Dr. Leitner's *Detailed Analysis of Abdu'l-Ghaffúr's Dictionary of th terms used by the Criminal Tribes of the Panjáb.*—ED.].

717. **The Aborigines of Berar.**—By aborigines in this note are meant either those tribes who have not yet scattered themselves abroad among the inhabitants of the plains, but who live together in bodies, observing peculiar customs, and sometimes speaking their own dialects; or dispersed families who have mixed up with the general population, but whose name and appearance stamps them as belonging to the aboriginal types. The Gonds, Korkús, and Bhíls are the only completely preserved specimens of tribes. The Gonds, as a separate people, inhabit the Melghát and a strip of wild country along the Wardhá River. There is great diversity of opinion as to their different divisions, but the principal tribes are given (in a paper from the Wún District) as follows:—

1. Manés; 2. Gowárí; 3. Rájgonds; 4. Dálwe; 5. Kalúlwár; 6. Thotlí; 7. Pardhán; 8. Jáduwán, 9. Kohulin; 10. And; 11. Khatúliá; 12. Thákur, 13. Buchádi.

The Korkús are found in the Melghát only; the Bhíls at the western extremity of the Gáwilgarh Range, and for some distance eastward along its outer slope. They belong to the Tarví clan, and their settlements stretch far westward into Khándesh; they are now all Muhammadans, the tradition being that their chiefs were all forcibly converted by Aurangzeb, who then intrusted to them the watch and ward of the forts and passes of the Sátpuras.

The Rámúsí is said by Grant Duff to be of a different tribe from the Bhíl. The original Pardhán among the Gonds answered to the Bhát among the Hindús, but many seem to have settled as a separate species of Gond in the plains. The Kolís have among them several substantial *patels*, and they have fairly reached the agricultural stage of society here. They are said to form two distinct tribes, one of which has apparently been reclaimed from a wild life more recently than the other, and still claims certain rights granted at a time when the Kolís under their *náiks* or chiefs guarded the hill-passes, and kept for Government the highlands of the Bálághát. The Ands and Arakhs are curious races, about whom no information has been yet collected. The Ands are cultivators; they eat all kinds of meat and bury their dead; but they will not feast on dead cattle, as a Dher will; and a Bráhman will visit them on ceremonial occasions. The Koláms are a tribe in the Wún District, which has taken to settled cultivation, and will not now feed with the wilder clans, though it is said to belong properly to the *genus* Gond. The Lajars are mostly hewers of wood on the fringes of the Sátpura Hills, and the Nihál are there known as drudges under the Gonds; but they have been classed with the Bhíls in Khándesh records, where they are described as existing perfectly wild among the mountains, subsisting chiefly on roots, fruits, and berries; dwelling in the unrestrained freedom and hardship of an utterly savage existence: marriage contract entirely dispensed with.

718. **Doms and Dhobis.**—(See Vol. III, note 309). I had lately a wandering rascal, charged before me with robbery at a *melá*. The case was clearly proved. The accused refused to give a clear account of himself. It was supposed that he was a Jallád Dom from Gorakhpur, but this he vehemently denied. It was suggested that he should be given water from a Dhobi's *lotá*. He accepted the test, and drank the water. Can any of your readers throw any light on the subject?—*James White.*

719. **The Arakanese—Mags.**—The Arakanese are undoubtedly a branch of the Burmese race that separated off at a very remote period. They are separated from the parent stock by mountains which, except towards the southern extremity of the range, admit of little intercourse from one side to the other. Hence those Arakanese, living in the northern portion of the country adjoining Bengal, have some peculiarities in dialect and manners. There they touch upon a people totally different from themselves in race, in language, and in religion. There the original Mongolian features of the people have become considerably modified, the nose being more prominent, and the eyes less oblique than they are found to be among the people of the south of Arakan and in Burma Proper. By natives of India they are called Mags, a foreign term never used by themselves. The word has been adopted by most, if not all, writers who have gained acquaintance with the people through others, or before the conquest of the country by the British in 1825; indeed, it is still used in official documents in India. By Burmans of Pegu they are usually styled Rakhaingtha or inhabitants of Rakhaing, the Burmese name of the country of which Arakan is an English corruption. The origin of this name is given by the late Sir Arthur Phayre in Vol. XIV of the *Journal of the Asiatic Society of Bengal*. The word Rakhaing, he says, appears to be a corruption of Rekkhaik, derived from the Pálí word Yekkha, which, in its popular signification, means a monster, half man and half beast, which, like the Cretan Minotaur, devoured human flesh. The country was named Yekkhapura by the Budhist missionaries from India, either because they found the tradition existing of a race of monsters which committed devastation in a remote period, or because they found the Myamma (Burmese) people worshippers of spirits and demons.

720. **Bodlas.**—The Bódlás are a class of Muhammadan *faqírs* settled in different villages, a short distance apart along the banks of the Satluj from the Lahore District to Baháwalpúr. The Bódlás have the repute of being able to prevent any ill effects from the bite of a mad dog, and bitten persons from all the country round hurry off to the nearest Bódlá, who recites an incantation, anoints the bitten gash with a mixture of earth and water, spits into the mouth of the patient, and "if God wills," no evil effects ensue from the bite. The healing power has not to be taught to, or acquired by, the Bódlá: it is hereditary, and every child possesses it from birth. The most ancient settlement of the Bódlás is at Banbódlá, in the Lahore District. At some remote time an ancestor of theirs found his way to the banks of the Satluj, where the villagers were in great distress, as the river was encroaching and carrying away all their land. The Bódlá promised to arrest the encroachment of the river, if given some land which was immediately threatened. He was given the land, and the channel of the river immediately changed; hence the name Banbódlá. He settled amongst the grateful people, and his descendants have gradually spread over a long strip of country, exercising their miraculous powers for the good of the country side.—*T. S.*

721. **Bawarias.**—This tribe chiefly inhabits the Mánjhá, and though to some extent it is now agricultural and settled, yet it is essentially a "criminal tribe" living by hunting and thieving. They say they came from an island situated in Viláyat (? Europe), do not take in outsiders, and will eat any dead animal except the cow.

At harvest time they make a sacrifice of a goat (of either sex) to their Devi (goddess) in the following manner:—They take a healthy (*i. e.*, unblemished) goat, and make it stand on a platform of earth plastered with cowdung. They then secure its hind legs with a rope to a peg, and taking a little water in the palm of the hand, pour it on its nose. If it shivers after the manner of the goat, the goddess accepts it, and its head is at once struck off by a blow (*jhatká*) of a sword. A few drops of its blood are offered to the goddess and the carcase distributed to the by-standers. Should the goat not shiver after the application of the water to its nose, it is rejected, and the operation is performed on another.

Should a cow die in the possession of a Báwariá, even if the possession be temporary, he must at once set his face to the Ganges and bathe in it, finding his way by begging. Until he has succeeded in this he is unclean to his clansmen, and on the road he must never turn his face from the river, even in sleep.

A curious survival of the custom of polyandry is to be seen among the Báwariás in the fact that it is not adultery to have intercourse with a brother's wife. Adultery, however, as they understand, is punished as follows:—A solemn tribal council is called, before which evidence is given, and upon proof, in case the woman is married, the

man is made to pay the expenses of her marriage to the injured parents and take her. In the case of an unmarried girl, the man is simply fined, and the matter drops. These cases are never brought before the British Courts.

The Báwariás consider themselves higher in the social scale than the Sánsís, and should a member of the clan be found eating and drinking with a Sánsí, he loses caste, and must bathe in the Ganges before he can recover it. They consider themselves Hindús, but if a Báwariá should eat and drink with a Musalmán, he has merely to confess his fault and expiate it by drinking a little (supposed) Ganges water.—*Ghulám Hussain Khán, Kasúr.*

722. **Bangalis—Charmers.**—See Vol. II, note 555. It is commonly believed in the Panjáb that the art of charming is most successfully practised at Dháká (Dacca) in Bengal, hence snake-charmers especially are usually called Bangálís.—*Ghulám Hussain Khán, Kasúr.*

723. **Chamars—Orthodox descent.**—The Chamárs of Bombay hold their heads high on the strength of the following passage from Manu:—"The Kárávara, or worker in leather, is descended from a Nisadhá father and a Vaidiha mother." Now the Nisadhás, according to Manu, are the offspring of a Bráhmana father and a Súdra mother, and the Vaidiha is similarly sprung from a Vaisya man and a Bráhmana woman; consequently the Kárávara of Manu's day was one-half Bráhmana, one-fourth Vaisya, and one-fourth Súdra: no mean descent—*K. Raghunáthjí.*

724. **Betel-sellers—Panwaris.—Tambolis.**—The betel-sellers, Panwárís or Tambolís, are not of any particular caste, but the Hindús have duly given them a caste origin, by saying that they are descended from Bráhmans of an inferior grade from Kanauj, who took to drinking water out of a *charsa* (leather-bag), and were therefore discarded by the orthodox Bráhmans. They thus became Súdras, and took to lowly occupations, such as grain-parching, betel-selling, and betel-cultivation.—*Chaina Mall.*

## LANGUAGE.

725. **Corruption of English.**—*Daleliyá* or *Dalél-mástar* for drilling-master.—*Ghulám Hussain Khán, Kasúr.*

726. **Gymnasium—Nat-ghar.**—See Vol. II, note 685 (7), where *faint-ghar* is given as a synonym for gymnasium. *Nat-ghar*, for acrobat's house, is a common modern compound for gymnasium.—*Ghulám Hussain Khán, Kasúr.*

727. **Cryptology—Hindus—Bombay.**—See Vol. II, note 1102. Here is another method of cryptology common among Hindús in Bombay, of which the following *sloka* is the *memoria technica*:—

*Akhau khagau, ghanganchaiva, chatau tapau paransparam.*

*Masau rashau, lasanchaiva, havá, lakshá, mit áksharí.*

This is explained thus:—

| | | | | | | |
|---|---|---|---|---|---|---|
| For | *a* | use | *k* | and | *vice* | *versâ.* |
| ,, | *h* | ,, | *g* | ,, | ,, | ,, |
| ,, | *gh* | ,, | *ng* | ,, | ,, | ,, |
| ,, | *ch* | ,, | *t* (ट) | ,, | ,, | ,, |
| ,, | *chh* | ,, | *th* (ठ) | ,, | ,, | ,, |
| ,, | *j* | ,, | *d* (ड) | ,, | ,, | ,, |
| ,, | *jh* | ,, | *dh* (ढ) | ,, | ,, | ,, |
| ,, | *ñ* | ,, | *n* (ण) | ,, | ,, | ,, |
| ,, | *t* (त) | ,, | *p* | ,, | ,, | ,, |
| ,, | *th* (थ) | ,, | *ph* | ,, | ,, | ,, |
| ,, | *d* (द) | ,, | *b* | ,, | ,, | ,, |
| ,, | *dh* (ध) | ,, | *bh* | ,, | ,, | ,, |
| ,, | *n* | ,, | *m* | ,, | ,, | ,, |
| ,, | *y* | ,, | *s* (श) | ,, | ,, | ,, |
| ,, | *r* | ,, | *sh* | ,, | ,, | ,, |
| ,, | *l* | ,, | *s* | ,, | ,, | ,, |
| ,, | *h* | ,, | *v* | ,, | ,, | ,, |
| ,, | *l* (ल) | ,, | *ksh* | ,, | ,, | ,, |

This pretty well turns the alphabet upside down, and here are specimens of its use:—

*Mí áhe*, I am, becomes *no kávo*.

*So ahe*, he is, becomes *po kávo*.

*Kásibái májhí yulgí*, Kásibái is my daughter, becomes *Ayidákí nádhí nuskhí*.—*K. Raghunáthjí.*

728. **Corruptions of English:—**

| | | |
|---|---|---|
| *Hínkátar* | Hindquarter | हींकाटर |
| *Phulkátar* | Forequarter | फुलकाटर |
| *Kantrí* | Adj.: Country; any thing not European. | कंटरी |
| *Balamtair* | Volunteer | बलमटैर |
| *Potín* | Pudding | पोडीन |
| *Lapten* (doubtless to rhyme with *Kapten*, Captain) | Lieutenant | लफटेन |
| *Jandail* | General | जनैल |
| *Komedan* | Commandant | कोमडन |
| *Phalálain* | Flannel | फलालैन |
| *Sikmán* | Sick man, Military, for invalid. | सिकमान |

| | | |
|---|---|---|
| *Bakas* | Box | बकस |
| *Daráj* | Drawers | दराज |
| *Giráskát* | Grasscut, or properly Grasscutter: here the English are adopting the vernacular corruption!—*W. J. D'Gruyther.* | गिरासकट |

729. **Behn—Behna.**—The word Ben, or, more correctly, Behn, a common name for streams in the Bárí and Jalandhar Doábs, is undoubtedly connected with *bahná*, "to flow," (usually pronounced with a good deal of the *e* sound). There are in Jalandhar an eastern and a western Behn, tributaries of the Biás, and another in Gurdáspur District, tributary of the Ráví. There is also in the latter District a channel of the Ráví called "Uttar Bahní," the northern channel.—*W. Coldstream.*

[The same root is found in the Panjábí *wáh*, a canal, and in Wahi, the name of two streams flowing from the Salt Range, one in Sháhpur and one in Bannia, *cf.*; also the Panjábí *wán*, a *báolí* or well approached by steps, the name probably belonging to the spring or "flow" of water which led to the construction of the *báolí*.—ED.].

730. **Names for the Guava Plant.**—The following are the names by which the varieties of guava—red-seeded and white-seeded (*psidium pomiferum* and *psidium pyriferum*)—are known in India:—

*Amrút*, *bihí*, *safarí*, and *gábú*.—*W. J. D'Gruyther.*

[*Gábú* is evidently a corruption of the Portuguese *guava*.—ED.].

## HISTORY.

731. **Doings of Ranjit Singh in 1810.**—Continued from Vol. III, note 590. On his return to Lahore from Ráwalpindí, Mír 'Iwaz 'Ali Khán, an envoy from the East India Company, obtained audience of the Mahárájá, and presented him with a carriage and pair of beautiful thoroughbreds, with which Ranjít Singh was highly pleased, and ordered the road to Amritsar to be properly levelled and taken care of in order that his visit to that city might be made in the conveyance. On the departure of the English Envoy, Mulla Ja'fir Khán came to the Court of Ranjít Singh as ambassador from Sháh Mahmúd and Fatteh Khán, rulers of Afghánistán, and told the Mahárájá that 'Abbás, the King of Kábul, had been utterly routed by 'Azim Khán, brother of Fatteh Khán, who with 8,000 Durránís had occupied Kábul, and that Sháh Mahmúd and Fatteh Khán, Alijah, were then at Pesháwar; and he further endeavoured to obtain the aid of Ranjít Singh in overrunning Kashmír for purposes of exacting tribute.

To collect the balance of the contribution levied on Multán, Sardár Dal Singh was ordered to march on that place from Pind Dádan Khán, taking the hostage with him. He marched through Músákhel, Mithá Tawáná, Núrpúr, Uchgul, and Rangpúr, exacting tribute as he went. From this latter place Fatteh Singh was despatched to demand payment of the arrears, and having such a large force at his back, whose presence during the rainy season prevented the people from cultivating their land, his demand was promptly responded to, and Fatteh Singh released Aláu'd-dín Khan on receiving Rs. 50,000. Under instruction, Dal Singh returned by Kot Kamálía, taking Qází Sher Khán and Sayyid Mohsin Sháh with him, with orders to punish the zemindárs, who, however, fled on the approach of the Sikh army, which plundered the place, and continued its march for Lahore.

Mir 'Iwaz 'Ali Khán now took his leave, receiving handsome presents himself, and taking others for the British Government: Ranjít Singh, among other things, sending with Báwá Mihr Baksh Bedí and Háfiz 'Umar two beautiful horses caparisoned with golden trappings even to the saddle.

Now came Muhammad 'Ali Khán from Sháh Shujá'u'l-mulk, expressing regret that the Sháh found he could not get on peaceably at Talumba, and giving a gloomy account of the look-out in Kábul, explaining that 'Atá Muhammad Khán, the Governor of Kashmir, and Ghulám Muhammad, the Governor of Atak, were in league and the Governor of Multán in open hostility; that Sháh Mahmúd and Fatteh Khán, alarmed at the rapid progress of Prince 'Abbás, were imploring the Mahárájá to come to Ráwalpindí to fully acquaint himself with these matters, and that Sháh Shujá himself had with his family gone to that place. Ranjít Singh promised to do all he could to advance their cause, and instructed Jíwan Singh, the Governor of Ráwalpindí, to receive the Sháh with honor. On the 25th of Rabi 'u'ssání, the ambassador, Khud Khán, was permitted to leave after receiving valuable presents, and was sent to Ráwalpindí with a safe conduct under the escort of Jíwan Singh's envoy.

Prince Kharak Singh applied for the Nakká territory to be given under his jurisdiction, the latter to govern it, and to raise and equip an additional body for the army. Díwán Hákim Rái, fearful of the final absorption of the Nakká territory into the Government of Lahore, sent a man off to his master Káhan Singh of Nakkí, advising him to have the crops gathered in at once, whether they were prepared or not for the sickle. Káhan Singh, who was at the time serving before Multán, with a contingent under Dal Singh, retired immediately, and instructed his garrison to refuse entrance to Prince Kharak Singh. Meanwhile Hákim Rái endeavoured to obtain from the Mahárájá an acknowledgment of the independence of Káhan Singh, promising to pay

tribute, or, if the territory was to be incorporated, that the Nakkáí family should remain in undisturbed possession his lieutenant. Ranjít Singh referred the Díwán to his son, saying he alone could deal with matters relating to the country, as he had given him entire control over it.

Taking Díwán Mohkam Chand with him, Kharak Singh proceeded to take possession of Chunián and Dipálpúr, and finding his further progress arrested by the opposition of Káhan Singh's adherents at Khatpúr and Mangá, he applied to his father for assistance. Meanwhile Káhan Singh had been arrested and conveyed to Lahore for his defection at Multán. He was insulted by the Maháráját, who kept him standing at one of the doors of his palace throughout an entire day, while he attended to other matters of State. In high dudgeon the Nakkáí chief retired, and on having an interview later on with the Maháráját, intimated his intention of maintaining his territory to the best of his ability. Ranjít Singh offered to leave him in undisputed possession of Bharwál, with an assignment of villages yielding an annnal revenue of Rs. 20,000, but insisted on the immediate surrender of every other fort and village. Káhan Singh took deep umbrage at the haughty manner of the Maháráját, but discreetly refrained from committing himself, and promised the surrender if trustworthy agents were sent with him to receive the fort keys. Munshí Karam Chand and Lálla Karam Chand were deputed to accompany him, and Dipálpúr and Jathápur, comprising the *thánádárí* of Díwán Hákim Ráí, were handed over to them. Bedí Sáhib Singh, who possessed a portion of the Nakká territory in this *thánádárí*, abandoned his village and moved to the banks of the Satluj, until Ranjít Singh ordered Kharak Singh to have him restored, and to see that he remained unmolested.

Káhan Singh having completed his portion of the pact, now referred to the Prince for the rendition of Bharwál, but fearful lest the possession of a fort of such comparative strength would induce the injured chief to raise a general revolt in the newly-acquired territory, the Prince was so ill-advised as to listen to the representations of his councillors, and not only refused the demand, but had the chief arrested. His mother, Rání Rúp Kanwar, fled and appealed to the Maháráját, who, incensed at his son's conduct, rebuked him severely, and ordered the immediate release of the captive, whom he instructed should be treated with every consideration. Káhan Singh was then installed into the possession of Bharwál, and had handsome gifts made him in atonement for the outrage.

Díwán Mohkam Chand was now despatched to take the Maháráját's instructions as to the disposal of the newly-acquired territory. Ranjít Singh expressed great satisfaction at the conduct of his son, and left him Dolpúr and the entire country under his particular control, only garrisoning Jathápúr and Chohátí with royal troops. The soldiers who served in the campaign were presented with a pair of gold bangles and a shawl each. The prince also won over the agriculturists by making them valuable grants, and he then resorted to Lahore to receive his father's advice to steer his future conduct.

The Maháráját now despatched a force under Díwán Bhawání Dás and Mían Ghausá to collect tribute from the hill chiefs. Marching on Dínánagar the tribute was levied, and a meeting of chiefs called at Haripúr. Here they represented that though loyal and willing, they were unable to do anything as the harvest had failed, and they had been unable to collect any revenue. Seeing it was useless to endeavour to raise money here, the Díwán proceeded to the Srí Jawálá-mukhí mountains, and sent emissaries demanding contribution from the Rájás of Suket, Kulú, and Mandí, who paid in Rs. 7,000, Rs. 70,000, and Rs. 50,000 respectively. Ranjít Singh was highly delighted at the service of the Díwán, and bestowed a robe of honor on him in recognition of their value.

It has already been related that Hukma Singh had been left with a force laying siege to Kussak. The garrison had held out long and bravely, but finding its supplies failing, it proposed to capitulate, receiving in lieu of their fortress a grant in land, and the remission of the salt tax. These terms were accepted by the Sikh General after reference to the Maháráját ; and on the arrival of the General at Lahore, he was granted a robe of honor.

About this time Gurbakhsh Singh, the independent ruler of a few forts and two regiments in the Sahgra District, died, and was succeeded by his son Dunná Singh. Taking advantage of this, Ranjít Singh instructed Nihál Singh, his Governor at Kasúr, to incorporate the territory in that under his jurisdiction, and despatched a force under Prince Kharak Singh to co-operate with the Kasúr troops. The Prince laid siege to the forts held by Dunná Singh. These capitulated, and Dunná Singh made his submission to the Maháráját.—*W. A. Campbell.*

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732. **Hujra Shah Mohkam—A chapter in local history.**—Continued from Vol. III, note 643. The relations between Humáyun's family and Baháu'l-haqq were of the most cordial description, for politic princes did not neglect such saints. Says the *Tazkirat-i-Mohkamí* :—" After his restoration, the Emperor Humáyún, hearing of the loyal conduct and prophetic powers of Baháu'l-haqq, visited the saint Iráqí, and on the emperor's arrival, the saint ordered the slaughter of a very valuable horse, which had previously been presented to him by the young Prince Akbar, wherewith to regale his imperial

guest. His disciples remonstrated with him, saying that if the horse were duly sold, the proceeds of the sale might be appropriated to the purchase of a variety of delicacies more acceptable to the palate of their august visitor than would be mere horse-flesh, in howsoever many ways it may be dressed and furnished. To this Baháu'l-haqq answered that if he were to be so well versed in business-matters, how could he be considered a true recluse, who trusted every affair of this life to God? 'No,' continued he, 'kill and dress the horse instantly.' At length the feast was prepared, and (it is said by Ráví), though the fare was but horse-flesh and nothing else, such was the miracle wrought by Baháu'l-haqq that each guest derived from the banquet the exact flavour to which he individually was most partial."

"Baháu'l-haqq died at Hujrá Sháh Mohkam on the 18th day of Shavál 973 *A. H.* or 1565 *A. D.* On the death of Baháu'l-haqq, Sayyid Sháh Mír Muhammad, his eldest son, who was then in camp collecting tribute, at once returned and built the tomb of Baháu'l-haqq, which is situated outside the town. But he did not inherit the pontifical dignity which fell by general suffrage to his younger brother, afterwards the celebrated Sháh Mohkam."

The next interesting figure which appears on the scene is Sayyid Sháh Safi'ullah, who held the chair for 30 years, and in the *Tazkirat-i-Mohkamí* is the interesting announcement that the great tomb of Mohkam was built during his administration—*i. e.*, between *A. H.* 1005 or 1596 *A. D.*, the date of his accession, and 1035 that of his death after 30 years.

The following episode from the *Tazkirat-i-Mohkamí* is interesting from its mention of historical personages, and because it accounts for a hitherto unknown tomb in Lahore just outside the grain *bázár* there, which is said to be the mausoleum of one "'Ashraf Khán, a *faqír* who lived in the reign of 'Alamgir Aurangzeb, as a great and respected favourite of that emperor, who on one occasion, wishing to marry into the Khokhar tribe, sent 'Ashraf to negotiate the preliminaries with the parents of the maiden whom he wished to exalt to his seraglio. The parents in alarm wrote to their high priest at Pákpattan, imploring his advice, and on his replying that it was quite useless to resist the emperor's commands, they next went in despair to Sayyid Sháh Muhammad 'Amín, who was then *sijjádanashín* of Hajrá; but as the Khokhars had already applied to the opposition monastery, he refused to interfere in the matter. On hearing of this resistance to his wishes, the emperor sent 'Ashraf with farmáns and lictors armed with clubs to Sháhjahánábád (the modern Dehlí), with instructions to use force and bring away the maiden. Indignant at this violence, Sayyid Sháh Muhammad 'Amín repaired to Delhí and re-assured the parents of the fair Khokharní, saying that if force were used he would protect them; and while some cases were being tried by the emperor, who was then on tour, the saint encamped near the royal tents which were pitched in great splendour by the Qutb tower. When the emperor heard of the presence of the holy man, he, accompanied by a slave girl, went to see him. The saint kept him waiting some time, and after much persuasion, made his appearance, but remained perfectly silent, and on being entreated to speak, said that were he to speak, he would in justice be obliged to say such harsh things to the king as to cause him to abdicate his throne, and thus cause much misery to his loving subjects whom he governed so well. The emperor asked what were these unpalatable truths. An explanation duly ensued, and resulted in the conscience-stricken monarch releasing and abandoning the Khokhar girl and her parents."

The genealogy of Baháu'l-haqq, founder of the Mohkam family in Hajrá Sháh Mohkam, is given as follows:—

Ghaus Muhí-úd-din Chishtí, 'Abdu'r-Razzáq, Sayyid 'Alí, Sayyid Muhammad Mushtak, Sayyid Momaní, Shamsu'ddín, Shamsu'ddín Sání, Zahúru'ddín, Sayyid Sadru'ddín, Fattehu'llah, Zainu'l'ábidín, 'Aláu'ddín Surakhposh, Táj Muhammad Badáuní, Baháu'l-haqq Badáuní Hajrái.

733. **The Siáls of Jhang.**—(See Vol. II, note 1115). Siál or Rái Siál is said to have been a Rájpút who settled in the neighbourhood of Jhang in the days of Shekh Farid of Pákpattan, 1173 to 1265 *A. D.*, by whom he was converted to Islám. It is generally said that it was through the blessings of this Saint that he became ruler of Jhang Siál. He married a Musalmání, and by her had three sons. The first Bharmí was the ancestor of the sub-tribes of Maláná, Rajáná, Dádúáná, &c. The second Mahní was the most famous bandit of his day, and has left behind him descendants who have religiously followed the principles of their ancestor. These are known as Khánánánás, Kálúánás, Bharwánás, &c. The third was Kohlí, ancestor of the ruling family of the Siál, whose descendants are divided into Amránás, Chúchakánás, Alíkhánánas, Jalálkhánánás, &c. Hír, the great heroine of the Siáls, was a Chúchákáná, being the daughter of Chúchak, the founder of the sub-tribe. The present Nawáb of the Siáls is an Alíkhánáná.

The genealogy of the Nawábs is as follows:—Siál, Kohlí, Bhaptí, Apal, Achhal, Mahpal, Chot, Pathar, Mál Khán, Daulat Khán, Ghází Khán, Jalál Khán, Rashíd Khán, Firoz Khán, Kabír Khán, Jahán Khán, Kher Khán, Dargáhí Khán,

Ismáil Khán, Kabír Khán (sání), Ahmad Khán, Muhammad Ismáil Khán. Mál Khán was the first Nawáb of Jhang, so the present Nawáb is the 14th. Hír's father Chúchak was the elder brother of Pathar, the father of Mál Khán, the first Nawáb.—*Gurditta Mall.*

[The above genealogy is not quite correct—vide *Legends of the Panjáb*, Vol. II, p. 494: Griffin's *Panjáb Chiefs*, p. 502. Despite the usual Siál legend as to the time of the tribal conversion to Muhammadanism, the real date of it becomes apparent from the change of their ancestral names from the Hindú to the Musalmán forms.—ED.].

734. **Kaaba—Temple of Jerusalem.**—What is the explanation of the passage in Ferishta's preface, in which he says his desire is only that his history may rank in comparison with others', "as the Kaaba at Mecca does with the Holy Temple of Jerusalem, and as 'Ali ranks with the Prophet Muhammad?" Why does he regard the Kaaba as less than the Temple of Jerusalem?—*G. C. Whitworth, Rajkot.*

## ARTS AND INDUSTRIES.

735. **Burmese metal work.**—Both Burmans and Sháns are expert blacksmiths. The latter forge all the *dáhs* (native hatchets) used by themselves and their neighbours in the Hothá valley, and they annually resort to Bhámo, and the villages in the Kakhyen hills, for the purpose of manufacturing them. Their bellows are of the most primitive stamp, consisting of two segments of bamboo, about 4 inches in diameter and 5 feet long, set vertically, forming the cylinders, which are open above and closed below, except by two small bamboo tubes, which converge and meet at the fire. Each piston consists of a bunch of feathers or other soft substance which expands and fits tightly in the cylinder while it is being forcibly driven down, and collapses to let the air pass as it is being drawn up. A boy, perched on a high seat or stand, works the two pistons alternately by the sticks serving as piston rods. Charcoal is used for fuel.

The casting of large and small articles in brass, bronze, and other alloys, is much practised, always adopting the method known as *à cire perdue*. First a clay model is made, and coated with bees-wax to the thickness of the intended cast, and again covered with an outer skin (2 inches thick) of clay, mixed with finely-chopped straw; this latter coat is provided with funnel-like holes for pouring in the molten metal, at intervals of 4 inches, and with straw-holes for letting out imprisoned air. Holes are also provided at the bottom for the escape of the melted wax.

736. **Paper-making in Burma.**—Writing-paper is now generally used, but it has not completely driven out the *parabaik*, which is still employed in many places for memoranda and accounts, and as the writing can be rubbed out it will for many years to come remain in use, as slates are in Europe. In some remote places mortgages, or rather *memoranda* of mortgages, accounts stated, and other matters, are still kept on *parabaik*, and it not very unfrequently happens that such a document is produced in evidence, and has to be rejected as not bearing the stamp required by law; its value, considering the facilities for changing the words or figures, would, under almost any circumstances, be *nil*. It is made principally at Nwamaran, a village between Prome and Shwedaung, and either of the bark of the *mahlaing* tree *(bronsonettia papyrifera)* or of the inside of tender bamboos. In either case the substance is pounded into a pulp with water and with half its weight of lime, and with a sufficiency of water is boiled until nearly all the water has evaporated, and the pulp will crumble between the finger and thumb. It is then again pounded, boiling water being added of necessary strength, and put into frames of the required size and put in the sun to dry. The edges are trimmed, and both sides of what is now a sheet of grey, somewhat limp and very tough kind of card-board, about one-sixteenth of an inch thick, are coated with a mixture composed of finely-powdered charcoal boiled with rice-water, or with glue made from hides: this is burnished with a smooth piece of bone, and the *parabaik* is folded up much as a map often is. The pencils are sticks of steatite.

## BOTANY.

737. **Ajwan—Omum water—Cures—Carum copticum.**—The bishop's weed, lovage, ajava seeds, called in the vernaculars *jowán* (Bengali), *ajwán* (Hindí), *amán* (Tamil), *omami* (Telugu), *ajwán, owá* (Bombay), *yamani* (Sanskrit), *zinián, nánkhwáh* (Persian), is cultivated in many parts of India for its seeds, which have been used from remote periods as a condiment and medicine. In native practice they are much valued for their anti-spasmodic, stimulant, tonic, and carminative properties. They are administered in flatulence, atonic, dyspepsia, and diarrhœa, and often recommended for cholera. They are used most frequently in conjunction with asafœtida, myrabolans, and rock salt. A decoction is supposed to check discharges, and it is therefore sometimes prescribed as a lotion, and often constitutes an ingredient in cough mixture. Dr. Bidie is strongly in favour of the extended use of this medicine. He says:—"As a tropical remedy it may be used (with advantage along with astringents) in cases of relaxed sore throats. For disguising the taste of disagreeable drugs and obviating their tendency to cause nausea and griping, I know of no remedy of equal power." *Omum water*, or distilled water

from the seeds, is also sold in the *bázárs*, and a crystalline essential oil *(ajwán ká phúl)*. This is chiefly prepared at Ujjain and elsewhere in Central India. A specimen of the crystalline oil should be procured from Central India.—*G. W., Calcutta.*

## MISCELLANEOUS.

**738. Son's wives and parents—Morocco.**—See Vol. III, note 359. There are one or two errors in the above note which require correction. The scene should be laid in Morocco, not in Algeria. The Arab Governor should be called the Caid by his French title, and not the Sayyid, as therein stated.—*Cosmopolitan.*

**739. Games and amusements of the Andamanese.**—Unlike many Eastern races, they evince from their earliest years a partiality for active pursuits, in which monotony or great bodily exertion are not entailed; and great was the delight of the children in the Andamanese Orphanage at Port Blair when they were instructed in some of our English games, especially kite-flying and seesaw. It is at the same time curious to note that, though not borrowed from aliens, their pastimes, in many instances, bear close resemblance to those in vogue among children in England and other lands. Notably is this the case with regard to those known to Englishmen as blind-man's buff, leap-frog, and hide-and-seek. With respect to the first-named of these, large leaves, in lieu of a handkerchief, are fastened over the eyes, and the difficulties of the "blind-man" are greatly increased by its being obligatory for him to catch the person who blinded him, while being pulled about and jostled by the rest of the players. In "leap-frog," instead of stooping, one man squats on his heels while his companion bounds over him without touching him and takes the same position, to be in his turn jumped over.—*E. H. Man, Port Blair.*

## SONGS AND CATCHES.

**740. Panjabi Catch about Nadir Shah.**—The inroads of the great robber Nádir Sháh into the Panjáb about 1750 *A.D.* are thus celebrated by the women:—

*Aiá Nádir Kulkulí,*
*Kapáhen lagi phuljharí,*

When Nádir Kulkulí came,
The cotton-plants shed their flowers.

Kulkulí is a play upon the hero's name, which was Nádir Qulí Khán before he became a Sháh. The point is that even the very cotton-plants fell off for fear of him.—*Ghulám Hussain Khán, Kasúr.*

**741. Ganga ka git.**—The Ganges song:—

*Lambí hai saral khajúr ban bích eklí, meré Rám!*
*Phúl rahí phúlvár, yú ban chháiyán, meré Rám!*
*Ráé chaméli ki dál, vé har lájé gayé, meré Rám!*
*Assí chaurásí bíghé khét Lachhman jap karé, meré Rám!*
*Áyá Harduárjí ká nahán: chalo Gangá naháengé, meré Rám!*
*Áyá Garh Gangáji ká nahán; chalo Gangá naháengé, meré Rám!*
*Áyá Hathnápúr ká nahán; chalo Gangá naháengé, meré Rám!*
*Áyá Sukhdevjí ká nahán; chalo Gangá naháengé, meré Rám!*
*Áyá Kulchhetr ká nahán; chalo Jamnáji naháengé, meré Rám!*
*Rájá ghoré asvár; Ráni kahiyé pálki, meré Rám!*
*Rájá utar gayé pár; Ráni chhoré ret men, meré Rám!*
*Ráni púchhé Rájá bát:—"Kyá kuchh pun kiyá?" meré Rám!*
*"Gau sau bachhé ká dán talé chaughatá," meré Rám!*
*"Shál dushálon ká dán, bipr lakh jimté," meré Rám!*
*"Soné ké také lakh chár, rupayé púré derh sau," meré Rám!*
*"Diyé Gángáji ké khet, ib prabhí naháliyé," meré Rám!*
*"Dhan, Rájá, terá dán, suphal terá punyá kiyá," meré Rám!*
*Rájá púchhé Ráni bát:—"Kyá kuchh punyá kiyá?" meré Rám!*
*"Ek damrí ar chhadám, yú kuchh punyá kiyá," meré Rám!*
*"Tánbé ká paisá meré háth rupayé meré jéb nahín," meré Rám!*
*"Phit, Ráni, terá dán! phit terá punyá kiyá," meré Rám!*
*"Rájá utar gayá pár, Ráni adh bích mén," meré Rám!*
*"Chalo, Rájá, phér chalo, ib kuchh punyá karé," meré Rám.*
*"Bhúlí dhan múrakh ganvár, ve prabhí lad gaí, meré Rám!*
*"Assí chaurásí bíghé khét Lachhman punyá kiyá," meré Rám!*
*Dhan Kausalyá sí má, Ramchandra mil gayé, meré Rám!*
*Lachhman aur Sitá sang Ajudhyá áyé gayé, meré Rám!*

TRANSLATION.

There is a single straight date tree in the midst of the forest, O Ráma!
The garden is filled with flowers, the wood is shady.
They have brought green branches.
They have brought green branches of mustard and jasmine.
There are 80 to 84 *bighás* of land to repeat the titles of Lachhman.

The time for bathing at Harduár has come,
Come let us bathe in the Ganges.
The time for bathing at Garh Gangá (? Garh Mukatsar) has come.
Come let us bathe in the Ganges.
The time for bathing at Hathnápur (Hastinápur) has come.
Let us bathe in the Ganges.
The time for bathing at Sukhdevjí has come.
Let us bathe in the Ganges.
The time for bathing at Kulchhetr (Kurukshetr) has come.
Come let us bathe in the Jamná.
The Rájá is on horseback: the Ráni in a palanquin.
The Rájá has gone across the river.
He has left the Ráni in the sands.
The Ráni asked the Rájá:—"Have you given any charitable gifts?"
(The Rájá replied):—"I have given a hundred calves, each with four bells:
A gift of shawls, and have fed a *lákh* of Bráhmans:
Four *lákhs* of gold coins and full 150 rupees have I given.
Come let us bathe in Ganges land, my lady!"
"Worthy and profitable is thy gift, O Rájá!"
The Rájá asked the Ráni:—"What gift hast thou given?"
"Only a farthing and a halfpenny.
I had only coppers in my hand.
No rupees were in my purse."
"Fie! Fie! on thy gift, Ráni!"
The Rájá has gone across the river.
The Ráni has remained in the middle of the stream!
Come across again Rájá and let us make a gift!
The fool of a rustic forgot his gift; but the lady has come laden with gifts!
Eighty to eighty-four *bighás* of land have I bestowed on Lachhman!
Blessed be thy mother, like Kausalya!
Rámchandra has met her!
Lachhman and Sítá together have come to Ajudhyá.—*William Crooke, Muzaffarnagar.*

## PROVERBS.

### 742. Agricultural Proverbs— Hushiarpur.

(D).—CATTLE.

(38). *Sandé sár najáne, Donde khire bihái.*
If you do not understand about buying (bullocks), buy only those of two teeth or one tooth.

(39). *Khund bantí mahains sohe; Kán bantí ghoriá; Muchh bánká gabhrú sohe; Nár sohe goria.*
Bent horns become a buffalo; good ears the mare;
A fine moustache becomes a young man; a fine complexion a woman.

Another version of this is:—

*Dudh bantí mahains sohe; Chál bantí ghoriá;*
*Anakhwálá gabhrú sohe; Láj bantí goriá.*
The buffalo is best that is giving milk; and the mare that steps well;
The young man is best who is true to his word; and the woman who is modest.

(40). *Hal bauld jhote dá;*
*Kam chhote mote dá;*
*Khetí Jat dí.*
*Bází Nat dí.*
(Yoke) a bullock and a buffalo in a plough;
Work (in the fields) can be done by young and old;
Agriculture is (the special province) of the Jat;
Acrobatic feats of the Nat.

(41). *Khundá ákhe mengrá; "Chal, matá matáiye."*
*Phular ákhe sing bhorú, "Chal, khasmán khái-ye."*
The bullock with crooked horns says to him with a ring on his tail: "Come, let us hatch a plot;"
The bullock with a spotted skin says to him with rotten horns: "Come, let us eat our masters." (All these kinds of bullocks are considered bad).

(42). *Jhungá howe pár,*
*Saudá kariye urár.*
If a bullock with horns bent forward is across (the river),
Arrange to buy him from this side, (*i. e.*, without delay).

(43). *Kále kaile hath na páin,*
*Bháwen das koh age jáin.*
Have nothing to do with a black or dark-colored bullock.
Even if you have to go 10 *kos* further (for another).

(44). *Mainhan kattá,*
*Bauld dhattá.*
A young buffalo and a full-grown bullock (are best for the plough).

(45). *Gai choi kujáre,*
*Na base na ujáre.*
A cow that gives (only) a *kujárá* (small vessel) full of milk.
Neither establishes nor ruins (*i. e.*, is not very profitable).

(46). *Mahains pánje, ghar ánje.*
*Gán tije, dúmán díje.*
Bring home (*i. e.*, procure) the buffalo with her fifth (calf).
Give to the *Mirásis* (*i. e.*, get rid of) the cow with her third (calf).—*J. Montgomery.*

# FOLKLORE FROM DIFFICULT SOURCES.

## SLEEMAN'S RAMBLES AND RECOLLECTIONS.

743. **Gosains and Bairagis.**—Vol. II, p. 373. Another class of pilgrims we meet with are, for the most part, of the two monastic orders—of Gosáins, or the followers of Siva; and Bairágís, or followers of Vishnú—and Muhammadan *fagirs*. A Hindú of any caste may become a member of these monastic orders. They are all disciples of the high priests of the temples of their respective gods; and in their name they wander all over India, visiting the celebrated temples which are dedicated to them. A part of the revenues of these temples is devoted to subsisting these disciples as they pass; and every one of them claims the right of a day's food and lodging, or more, according to the rules of the temple. They make collections along the roads, and when they return, commonly bring back some surplus as offerings to their apostle, the high priest, who has adopted them. Almost every high priest has a good many such disciples, as they are not costly; and from their returning occasionally, and from the disciples of others passing, these high priests learn everything of importance that is going on in India, and are well acquainted with the state of feeling and opinion. What these disciples get from secular people, is given not from feelings of charity or compassion, but as a religious or propitiatory offering; for they are all considered to be armed by their apostle with a vicarious power of blessing and cursing, and as being in themselves men of God, whom it might be dangerous to displease. They never condescend to feign disease or misery in order to excite feelings of compassion, but demand what they want with a bold front, as holy men who have a right to share liberally in the superfluities which God has given to the rest of the Hindú community. They are in general exceedingly intelligent men of the world, and very communicative. Among them will be found members of all classes of Hindú society, and of the most wealthy and respectable families.

## SLEEMAN'S JOURNEY THROUGH OUDH.

744. **Origin of Religious Gifts.**—Vol. II, p. 9. The royal family and some of the Muhammadan gentlemen at Lucknow send money occasionally to the shrines of Makka, Medína, Karbalá, and Najaf Ashraf, in Turkish Arabia; and some Hindús send some to Benares and other places of worship, to be distributed in charity or laid out in useful works in their name. Some of the large pensions enjoyed by the relatives and dependents of former sovereigns, under the guarantee of our Government, go in perpetuity to the shrines in Turkish Arabia in default of both will and heir. When Ghazíu'ddín succeeded his father in 1814, contrary to his expectation and to his father's wish, he gave the minister about fifty *lákhs* of rupees, to be expended in charity at those shrines and in canals, *saráis*, and other works of utility. Letters, full of expressions of gratitude and descriptions of these useful works, were often shown to him; but the minister Aghá Mír is said to have kept the whole fifty *lákhs* to himself, and got all these letters written by his private secretaries.

745. **Female Infanticide—Customs.**—Vol. II, p. 39. The infant is destroyed in the room where it is born, and there buried. The floor is then plastered over with cow-dung, and on the thirteenth day after, the village or family priest must cook and eat his food in that room. He is provided with wood, *ghi*, barley, rice, and *tili* (sesamum). He boils the rice, barley, and sesamum, in a brass vessel, throws the *ghi* over them when they are dressed, and eats the whole. This is considered as a *hom* or burnt offering, and by eating it in that place, the priest is supposed to take the whole *hatiá* or sin upon himself, and to cleanse the family from it. I am told that they put the milk of the madár shrub (*asclepias gigantia*) into the mouth of the infant to destroy it, and cover the mouth with the *fæces* that first pass from the infant's bowels. It soon dies; and after the expiration the parents again occupy the room, and there receive the visits of their family and friends, and gossip as usual!

746. **The curse of Bharata on Oudh.**—Vol. II, p. 54. A Bráhman cultivator, whose cart we had been obliged to press into our own service, came along with me almost all the way. He said:—"The spring crops of this season are no doubt very fine; but in days of yore, before the curse of Bharatjí (the brother of Rámá) came upon the landholders and cultivators of Oudh, they were much finer. When Rámá set out from his capital of Ajudhiá for the conquest of Lanká, he left the administration to his brother Bharatjí, who made a liberal settlement of the land-tax. He put a *gharú* or pitcher, with a round bottom, turned upside down, into every half acre (bíghá) of the cultivated land, and required the landholder or cultivator to leave upon it as much of the grain produced as the rounded bottom would retain, which could not be one ten-thousandth part of the produce. He lived economically, and collected at this rate during the many years that his brother was absent. But when his brother returned, and approached the boundary of his dominions, he met hosts of landholders and cultivators clamouring against the rapacity and oppression of his brother's administration. The humanity of Rámá's disposition was shocked at all this, and he became angry with his brother before he heard what he had to say. When Bharatjí had satisfied his brother that he had not taken from them the thousandth part of what he had a right to take, or of what Rámá had, indeed, taken from them himself, he sighed at the wickedness and ingratitude of the agricultural classes of Oudh; and the baneful effects of this sad sigh have been upon us ever since in spite of all we can do to avert them. In order to have the blessing of God upon our labours, it is necessary for us to fulfil strictly all the responsibilities under which we hold and till the land; first, to pay punctually the just demands of the Government; secondly, all the wages of

the labour employed ; thirdly, all the charities to the poor ; fourthly, all the offerings to our respective tutelary gods ; fifthly, a special offering to Mahábír (Hanumán). These payments and offerings must all be made before the cultivator can safely take the surplus produce to his store-room for sale and consumption.

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747. **Extraordinary tithe—Agricultural produce.**—Vol. II, p. 55. Old Bukhtáwar Singh, who was riding by my side, said :—"A conscientious farmer or cultivator, sir, when he finds that his field yields a great deal more than the usual returns, that is when it yields twenty instead of the usual return of ten, gives the whole in charity, lest evil overtake him from his unusual good luck and inordinate exultation."

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748. **Origin of universal sacrifice—To atone for public sin—Destruction of animal life—Female infanticide.**—Vol. II, p. 55. I asked the Bráhman cultivator why all these offerings were required to be made by cultivators in particular? He replied :—"There is no species of tillage in which the lives of numerous insects are not sacrificed, and it is to atone for these numerous murders and the ingratitude to Bharatjí that cultivators in particular are required to make so many offerings." He added : "much sin is no doubt brought upon the land by the murder of so many female infants. I believe that all the tribes of Rájpúts murder them, and I do not think that more than one in ten is suffered to live. If the family or village priest did not consent to eat with the parents after the murder, no such murders could take place, for none even of their nearest relatives will ever eat with them till the Bráhman has done so."

The bearers of the *támjhám* (litter), in which I sat, said :—"We do not believe that one girl in twenty among the Rájpúts is preserved. Devi Bakhsh, the Gonda Rájá, is, we believe, the only one of the Bisén Rájpút tribe who preserves his daughters. His father did the same, and his sister, who was married to the Bhádauriá Rájá of Mainpurí, came to see him lately on the occasion of a pilgrimage to Ajudhiá on the death of her husband. Of the six Kalhans families of Chhadwárá, two only preserve their daughters : Sarnam Singh of Artá, and Jaskaran of Kamiyár. But whether their sons or successors in the estates will do the same, is uncertain."

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749. **Female Infanticide—Customs.**—Vol. II, p. 59. At Basorá a Rájpút landholder of the Sombansí tribe came to my camp with a petition regarding a mortgage, and mentioned that he had a daughter, now two years of age. When she was born he was out in his fields, and the females of the family put her into an earthen pot, buried her in the floor of the apartment where her mother lay, and lit a fire over the grave. He made all haste home as soon as he heard of the birth of a daughter, removed the fire and earth from the pot, and took out his child. She was still living, but two of her fingers, which had not been sufficiently covered, were a good deal burnt. He had all possible care taken of her, and she still lives, and both he and his wife are very fond of her. Finding that his tale interested me, he went home for the child, but his village was far off, and he was unable to overtake me. He had given no orders to have her preserved, as his wife was confined sooner than he expected ; but the family took it for granted that she was to be destroyed, and in running home to preserve her, he acted on the impulse of the moment. The practice of destroying female infants is so general among this tribe that a family commonly destroys the daughter as soon as born, when the father is away from home, and has given no special orders about it, taking it to be his wish as a matter of course.

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750. **Monkeys sacred.**—Vol. II, p. 133. At Sítápúr I had a visit from Manawwaru'ddaula, late prime minister, and Mumtázu'ddaula, grandson to the late Nawáb Muhammad 'Ali Sháh, on their way out to the Tarai forest, to join Hindú Ráo, the brother of Baizá Báí of Gwálior, in pursuit of tigers. Next day on the road, old Bakhtáwar Singh, after a sigh, said :—"I presented a *nazar* (customary gift) to the prince Mumtázu'ddaula. He is the grandson of a Nawáb, and the victim of the folly and crime of shooting a monkey! His father, Asgar 'Ali Khán, was the eldest son of Muhammad 'Ali Sháh and elder brother of Amjad 'Ali Sháh, the father of the present Nawáb. He was fond of his gun, and one day a monkey, of the red and short-tailed kind, came and sat upon one of his out-offices. He sent for his gun, and shot it dead with a ball. The very next day he had a severe attack of fever, which carried him off in three days. During this time he frequently called out in terror :—"Save me from that monkey. Save me from that monkey! pointing to the part of the room in which he saw him. The monkey killed Asgar 'Ali Khán, and no man ever escapes death or misery who wilfully kills one. Mumtazu'ddaula might have been now King of Oudh had his father not shot that monkey!"

"But I thought," said I, "it was the *hanumán* or long-tailed monkey that was held sacred by the Hindús?" —"Sir," said Bakhtáwar Singh, "both are alike sacred. Nasíru'ddín Haidar, the predecessor of Muhammad 'Ali Sháh, went one day shooting in the Dilkusha park. Several of the long-tailed monkeys came and sat upon a mango tree near him. He could not resist the temptation, and shot several of them, one after another, with balls. He returned to the palace ; but had not been home more than three hours, when he and his favourite wife, the Kúdsiá Begam, had a fierce quarrel, in which both became insane. She was so enraged that she took poison forthwith, and in her agony actually spat up her liver, which had been torn to pieces by the force of the poison! The King could not stand the horrible sight, and ran off and hid himself in the race-stand. There he remained shut up till she died. He had had warning for a few months after his accession to the throne. I attended him and his minister Aghá Núr on a visit to the garden called the Pádsháh Bágh, on the opposite side of the river. The Nawáb had a gun with him, and seeing a monkey on a tree, he ordered the prime minister to try his hand at it. I told Aghá Núr that evil would certainly befall him or his house if he shot the animal, and begged His Majesty not to insist upon the minister's doing it. Both laughed at what they thought my folly. The minister shot the monkey, and in a few days he was out of office and in a prison. One way or other, a man who wilfully destroys a monkey is sure to be punished."

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## RELIGION.

**751. The Chiragh-kash—Lamp-bearing Sect.**—Where can I find an account of this Musalmán sect?—*E. T. L.*

**752. Buddhism—Cannibalism.**—In Major C. Mackenzie's *Account of the Jains* (*Asiatic Researches*, Vol. IX, p. 256), there occurs the following statement:—"* * * nor do they, like the Buddhists, say:—'After death there is no pain in the flesh or feeling: since it feels not pain nor death, what harm is there in feeding upon it, when it is necessary to procure health and strength.'" In what Buddhist work is this passage to be found? It has been asserted by one writer that it refers to the eating of human flesh. Is this made clear by the context?—*E. T. L.*

**753. Panch-bhikham—Bhishma-panchaka.**—These are the five days in the month of Kártik sacred to Bhíshma, the hero in the *Mahábhárata*. They are kept in the light-half of the month, and so usually fall in October: *Panch-bhíkham* in the Panjábí and *Bhíshma-panchaka*, the Sanskrit form of the word. The ceremony is still in full swing among the modern Hindús. It is a feast of lamps kept up, as usual, by the women, who send lamps to a Bráhman's house, whose wife, during these five days, must sleep on the ground—a spot covered with cowdung close by the lamps, which are lighted for the occasion, to see that they do not go out.

Every woman of the family must supply a lamp for the feast, or go through it somehow. If she is going on a journey she must either perform it at the end, or send a lamp to some Bráhman, who will do the needful.

*Chirághs* are used filled with *til* (sesamum) oil, and the wicks are of scarlet *maulí* (see Vol. II, notes 344, 458) of sufficient length to last out five days. They are wound round sticks of the *til* plant resting on the *chirághs*. A walnut, an *áunlá* (fruit of emblic myrobolan), a lotus seed, and two *paisás* are put into each lamp.

At 7 or 8 P. M. each evening the women come and prostrate themselves before the lamps, and in some places walk round them, and each morning they bathe at 4 A. M. I may here remark that Kártik is a special "bathing" month. The *Panch-bhíkham* is also a time of fasting, one meal only during the day being allowed. This consists of sugarcane, sweet potatoes, and roots, with meal made of *sil* (amaranth seed), *wartáwal* (a millet), and buck-wheat cakes: to which the rich add sugar, dry ginger, and *ghí*. The beverage is milk. Of course the Bráhman gets a share of all these things, to which the rich will add a *chirágh* of silver with a golden wick, clothes, and money. The poor also will generally give something.

At the early morning bath of the last day five lighted *chirághs* made of dough are placed, one in each of the following places:—The entrance to the town or village, at a four-cross-roads, under a *pípal* tree, at a temple to Siva (*shivdwára*), at a pond. This last is put on a small raft made of the leaves of the sugarcane and floated on the water. A little *gram* is placed beside each lamp.

After the *chirághs* handed over to the Bráhmans have burnt or gone out, the black from the wicks is rubbed on the eyes, and the finger and toe nails are anointed with the remains of the oil.

The following legend is attached to this custom:—A childless Rájá once threatened to kill all his queens unless one of them gave birth to a child. One of the Ránís, who had a cat, gave out that she had been brought to bed of a girl-child, which was to be shut up for twelve years. This was all very well, but the child had to be married, and there was the difficulty. Now, this cat was very attentive to the *Panch-bhíkham* ceremony, keeping the wicks alight by raising them from time to time with her paws and cleaning them on her body. In reward for this she was converted into a beautiful girl, *but* her tail remained. However, the bridegroom's party were so satisfied with her general appearance that they kept the secret at the wedding, and so saved the Ránís from destruction; and when the time

came for the cat-girl to go to her husband, it was found that "devotion" had succeeded in turning her into a real woman, *minus* a tail. Hence the virtue in the oil and the black from the wicks of these *chirágks*.

The ritual books, which are so numerous, say that during these days the five sacred products of the cow should be tasted, *viz.*, dung, urine, tyre, milk, *ghí*, and that but one meal a day should be allowed. Plays or songs about the five Pándavas are enjoined during the evenings.

These books have also their legend to account for the feast, and attribute it to the *Karttika-máhátmya* (*Padma Purána*). A certain Rání was an accomplished singer, and the fame of her powers reached five professional singers, who managed to enter her apartment by the drain and to listen to her. They pronounced her singing out of time, and the Rájá to have her powers tested, made her sing to them behind her curtáin before an audience. The verdict was as before. The Rání determined to have her revenge, and sent a maid to the five musicians, to meet her separately at a certain *shivdwára*, where dwelt a *Brahmachárí* (high priest). She thus entrapped them, and in order to save themselves, they had to become ascetics (*bairágís*), and give up all their property to the poor. The *Brahmachárí* in a future birth became Bhíshma, the five singers the five Pándavas, and the Rání became Draupadí.

The whole ceremony would seem to be of Saiva origin, but the Vaishnavas have adopted it, and during these five days of Kártik they worship an image of Vishnu: on the first day, the feet; on the second, the knees; on the third, the navel; on the fourth, the shoulder; and on the fifth, the whole image. During the previous four months the worshipper has vowed to abstain from a certain article of food, and after this ceremony is over he presents a metal image of Vishnu (value according to means) to a Bráhman with some *til* oil, and can then eat of the prohibited food.—*W. Buchanan.*

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754. **Aphorisms attributed to Tulsi Das.**—

(1). *Awat ko ádar deve, ját niwáve sís:*
*Tulsí, aise mitr ko miliye biswe bís.*
Who welcomes thee coming and honours thy departure:
Tulsí, always visit such a friend.

(2). *Awat ko ádar nahín, ját na púchhe bát:*
*Tulsí, aise mitr ke sir menáro khák.*
Who welcomes not the coming, nor speeds the parting guest:
Tulsí, throw ashes on the head of such a friend.

(3). *Jim panhárí jeorí khinchat kate pakhán;*
*Tulsí, rasná Rám kahe páp katal; así mán.*
As the water-bearer's rope by pulling cuts the well-mouth;
So, Tulsí, by repeating Rám, the tongue cuts away sin I know this.

(4). *Tulsí, rasná to bhalí, jo simre Rám:*
*Ná, jar kát nikásiye; mukh men bhalo ná chám.*
Tulsí, if the tongue repeat (the name of) Rám it is good: if not, cut it out by the root: mere leather is not good in the mouth.—*Chaina Mall.*

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755. **Miraculous powers in the living—Muhammadans.**—In the Trans-Indus there is a celebrated Muhammadan shrine, and its present priest in charge has miraculous powers. I conceal his name for obvious reasons. Some time back he went on a pilgrimage to "Makka Sharíf," and on his way he had to go to a Railway Station. He took his ticket and engaged in prayer. The engine wished to start, it whistled, gurgled, and rumbled, but without avail. Prayers leisurely finished, he got in and the train went off, but after-time.

Again, one of his disciples was unfortunate enough to be convicted of a criminal offence, and a friend wrote for counsel. This priest, however, merely said he would not be imprisoned, but that his prosecutor would suffer loss; and so it turned out.

The convict was released and his prosecutor suffered calamities.

I need hardly say these miracles are firmly believed in.—*M. Millet.*

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756. **Nag-deota—Kangra.**—See Vol. III, note 251. Nág-deotá, the serpent-god, is much believed in Kángrá. He is represented by a serpent carved on a stone or by an iron snake.

Whenever a worshipper of Nág-deotá comes, he sends for a *chelá* or sorcerer (see Vol. III, note 1), who tells him that the serpent-god has caused the illness because he has been made angry. The god can only be appeased by a feast after the manner of *deotás* generally.

No worshipper of Nág-deotá will, if he can help it, allow a snake to be killed.—*Sardarú Balhari.*

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757. **Indru Nag—Nag-deota—Kangra.**—Indrú Nág is a Nág-deotá, whose shrine is at Khaniárá, near Dharmsálá. He is a beneficent god, who brings rain and assists in time of trouble.—*Sardarú Balhari.*

758. **A popular exhortation—Hindus.—**

*Máyá men bhúl bhúl deh kar lí chikní :*
*Páwen Jamráj háth kar dáren bukní.*
Deluded by wealth, thou hast made thy body sleek :
But when Yama gets thee in his power, he will grind thee to powder.—*Chaina Mall.*

759. **The Saint of the Broken Pitchers.—** In Kasúr there is a shrine to the Saint of the broken Pitchers (*Pír Ghare Bhán*). In it is a platform where pitchers are broken in pursuance of a vow to do so if desires are fulfilled.—*Ghulam Hussain Khan.*

[The above is a very interesting instance of a saint who had clearly no personality, but merely represents an idea.—Ed.].

## SOCIAL CUSTOMS.

760. **Eating Custom—Broken Plates—Hindus.—** No Hindú will eat off a broken plate : the illiterate, because they believe that they would shorten their days thereby, and the literate, because they believe that noxious vapours from the earth would come up from the ground and spoil their food.—*Chaina Mall.*

761. **Kalapani—Destruction of Caste.—** It is the sea voyage over the *kálápání* that is supposed to destroy the caste of the Hindús that visit Europe (*Viláyat*).—*Chaina Mall.*

762. **Death Ceremonies of the High-caste Hindus of the Panjab.—** When a man is about to die his eldest son, or nearest male relative, or failing these, his wife, plasters a spot of ground with cowdung, over which she spreads *kusa* (*dúb* grass) and *til* (sesamum), so as to make a sort of bed. The sick man's hands and feet are then washed, and he is given "Ganges" water to drink. After the "death-alms" (*atardán* or *kálúdán*), according to the family means, are given to a Mahábráhman or Acháraj. These usually consist of a cow, or corn, or clothes. Next, sacred texts, such as the *Bishn Sahasrnám* or the *Bhagavad Gítá*, are read to him, while his head is pillowed on the right thigh of the nearest relative.

As soon as death occurs, the body is taken off the bed (*chárpáe*) and laid on the bed of *kusa* grass, which has been prepared for it as above described, and a lamp (*chirágh*) made of dough placed in the right hand.

If a man die too late at night for his body to be disposed of the same evening, there is much fear lest it should grow in the night—an omen of great ill-luck. To prevent this it is carefully measured with a reed, which is placed beside the body, and carefully watched all night, during which the watchers strictly fast. (See Vol. II, notes 139, 936).

In the morning the eldest son has his head shaved, excepting the *chotí* (top-knot), and he is obliged to lie on the ground during the whole of the funeral rites. He then bathes at a well, from which he brings water in a new earthen pot, and with this the body is washed. It is then wrapped up in a new seamless cloth, and, in the case of rich persons, covered with valuable shawls, &c. In the case of a Bráhman, Kshatriya or Vaisya, a *janeu* is put on the body, and the forehead smeared with earth from the pot containing the *tulsí* plant, found in all Indian houses.

The bier is made of five or seven bamboos or planks, and is covered with a seamless white cloth. But in the case of an old man it is covered with red clothes, up to seven in number—the signs of joy. Indeed, the whole funeral of an old man is treated as an occasion of joy, and is accompanied by bands of musicians. In the case of the rich, a quantity of gold and silver flowers and coins are flung over the corpse, and with the poor, copper coins are thrown about. *Batáshás* (sugared cakes), *khíl* (parched unhusked rice), and *chhuhárás* (dried dates) are also distributed.

Next, the eldest son makes *pindán* (balls of barley flour) on the spot where the death took place, and then the young married women of the family come forward and present a cocoanut and silver and copper coins to the corpse, and place their heads on its feet. These presents usually go to the family barber. This ceremony is called *sákí* (salutation).

The eldest son next makes some fresh *pindán*, and the bier is lifted up on the shoulders of from four to six men and carried off.

Half-way to the burning-ground, *pindáns* are made for the third time, and the bearers of the bier change about, *i. e.*, the front ones go to the rear, and *vice versâ*. At this point the pot used for bathing the deceased is broken by the eldest son amid the most doleful cries. This ceremony is the *adhmárag* (half-way).

On reaching the burning-ground the eldest son plasters the spot chosen for the pyre with cowdung, on which he makes more *pindán*. He then places the first log of the pyre in position, and it is then built up by all the persons attending the cremation, adding pieces of wood. When half completed the body is placed upon it, and a piece of the shroud which covers the mouth is torn out, and through this aperture the *panchratan*

(five gems)—pearl, coral, gold, silver and copper coins—are passed into the mouth, followed by a quantity of *ghí*. Flakes of cotton, soaked in *ghí*, are placed upon the breast, and one *pind* under each arm-pit. The pyre is then completed by the addition of more wood.

The eldest son lights the pyre, circling round it to the right three times. The funeral party stays on the ground until the body is nearly all burnt, when the eldest son breaks the deceased's skull with one of the bamboo poles of the bier. This is called *kapal-kiryá*.

After this all the persons (male and female), attending the funeral, go to a suitable spot for ablution, where the eldest son bathes and performs *tilanjalí*, a libation of sesamum and water, the rest of the party following him.

The funeral party now returns homewards, and on reaching the outskirts of the town or village, they each take a straw and a *nim* leaf. The former they break, and the latter they chew. This is a sign that the mourning is over. On reaching the deceased's house, they take leave of the eldest son and go their respective ways.

The elder son now takes an unused earthen pot and fills it with water. He then makes a small hole in the bottom of it and hangs it up to a *pípal* tree. He also lights a lamp on the spot where the deceased had died, and this he keeps burning night and day for ten days. During this period he gives away one *pind* every day, and these ten *pindán* represent his whole body. On its expiry the earthen pot and the lamps are thrown into the nearest river or pond.

On the fourth day after cremation he goes to gather the bones, and, if he is rich, the ashes also, which are put into a bag and sent off by special messenger to be thrown into the Ganges at Hardwár.

On the tenth day a Mahábráhman is sent for and fed for ten days, and on the day following these a new bedstead (*chárpáe*) and clothing is given him in the name of the deceased, and he is dismissed.

After this other Bráhmans are fed on *khír* (rice and milk), and fried eatables, and dismissed with *dachhinás* or fees, which depend on the donor's standing. Next, all the members of the family bathe, wash their clothes, and shave themselves. The mourning is now over, and the ordinary avocations of life re-commence.

In addition to this, one Bráhman or Brahmaní, according to the sex of the deceased, is fed for one year, and the *shrádh* or funeral ceremony is commemorated on each anniversary by the feeding of Bráhmans, according to the family means.

There is a general *shrádh* or funeral ceremony for ancestors, which lasts for 15 days, in the month of Asauj (September). Besides these there is the *Namání* or *Nirjalá Ekádshí*, which falls on the 11th of Jeth (June), when earthen pots, the fruits of the season, sugar and fans, are given away in the name of the ancestors.

All the *mantras* and prayers repeated I will give later.—*Chaina Mall.*

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**763. Hydropathy in Burma.**—Compare the custom in the Himálayas mentioned in Vol. I, note 584. Burmese mothers are soon up after child-birth, and as soon as they can, they carry the infant to the river once a day at least, and there suspend it in the water, as if they were teaching it to swim. This is done to make it strong and healthy.—*G. Woulfe.*

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**764. Oiling Babies in Oudh.**—For the same reason as above, mothers in Oudh rub mustard oil all over the bodies of small infants born in the cold season. The child is laid across the legs during the process, and howls lustily the whole time.—*G. Woulfe.*

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**765. Nick-names—Singha.**—See Vol. I, notes 842, &c. A Muhammadan boy who will not work well is called, in one part of the Panjáb, Singhá. This is interesting as showing the undying hatred between Muhammadans and the Sikhs.—*M. Millet.*

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**766. Intimation of contents of a letter—Hindus—Roliya—Kungu.**—A Hindú endorses the correctness of note 432, Vol. III, and notes that, conversely, a letter announcing any joyful event, such as a birth or marriage, is sprinkled with red ink. This ink is in some places made from the flower of the *gul báns* (*aster*), and other things, and is called *roliyá kúngú*. This mixture is largely used for caste, bridal, ritualistic and other marks on the forehead, on idols, &c.—*M. Millet.*

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**767. Colours of Clothes—Bombay.**—A Bráhman bridegroom wears snuff-coloured robe, but a snuff-coloured turban is the sign of mourning among the Prabhús, and is worn by the chief mourner from the 13th day after death for about a year. The Bráhman mourning head-dress is white.—*K. Raghunathjí.*

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**768. Birth Custom—Winnowing fan—Bombay.**—The winnowing fan in which a newly-born child is laid, is used on the fifth day for the worship of Satwái. This makes it im-

pure, and it is henceforward used only for the house-sweepings.—*K. Raghunathji.*

[This is very interesting, and tends to explain a North-Indian custom of putting a child in a *chhaj* or winnowing basket together with the house-sweepings, and then dragging it out into the yard. Such children are called by opprobrious names, as Chhajjú, winnowing basket; Ghasítú, dragged; or Chhátariá, basket. The object is to protect against evil. See *Proper Names of Panjabis*, p. 27.—Ed.].

769. **Fondling Children—Bombay.**—See Vol. II, note 975. A father cannot notice his children in the presence of his elders. He is shy about owning them before strangers, and often a child will not point out its father. This is the case even up to 15 years of age. As in the Panjáb there is much family joking over this.—*K. Raghunathji.*

770. **Widow's Clothing—Bombay.**—See Vol. II, note 977. In Bombay high-caste Hindú widows who have shaved their heads will wear clothing of any colour except black and green, but will not wear a bodice. Those that do not shave the head wear any clothes.—*K. Raghunathji.*

771. **Sign of a Wedding—Bhabras.**—The Bhábrás of Fírozpur have the accompanying figure carved in wood over their doorways during a wedding Why?—*Ghulam Hussain Khan.*

## FOLKLORE.

772. **Baingans and Onions unlucky—Hindus.**—See Vol. III, note 449. A Márwárí Bráhman once explained to me that onions were unfit for food, because when Síva one day stretched out his hand to an onion he wanted to eat, it rolled away at his touch and fell to the earth. He thereupon cursed it to be unfit for food.

An Oudh Baniya, on the other hand, explained that it was unfit for food because once at a funeral feast, on the 13th day after the death, the whole caste assembled agreed to condemn its use, as it so resembled human flesh in taste. *Baingans* (aubergines) were condemned at the same time.—*G. Woulfe.*

773. **Fire—Madras.**—Among the Canarese, in the Nizám's Territories at Raichor, the little girls, who are usually sent to procure fire for household purposes, are very particular to place the burning wood on the ground for a moment, if they happen to pass between two persons. The idea is that otherwise these two persons will commence to quarrel.—*G. Woulfe.*

774. **Korajini—Folk Medicine.**—The *korajini* is a gall-stone from an ox, when it is a yellowish chalky substance. It is also found in buck antelopes in Sind, when it is greenish in colour. *Baids* use it as an indispensible stimulant in cases of child-birth. An antelope *korajini* was presented by Mír 'Alí Murád of Khairpúr to the Duke of Edinburgh in 1866 as a thing of worth. Whenever an ox becomes fierce, it is supposed to have formed a *korajini*.—*G. Woulfe.*

775. **Kasturi—Folk Medicine.**—*Kastúrí* is the Hindú word for musk, and is used as a stimulant in cases of child-birth. The native notion is, that the musk-deer has no knees, and that the trappers catch it by means of low wicker walls, supported by weak stays. Against these the animal leans, and as they give way, it falls on its side. Having no knees, it cannot rise again, and so is easily caught.—*G. Woulfe.*

776. **Baingan unlucky—Masur also—Hindus.**—See note 449, Vol. III. A Hindú disputes the correctness of the explanation in that note. The following legend will explain why the egg-plant is hateful. There is another reason, originated by the prudish, which applies equally to the carrot, the turnip, and other vegetables, but it is not necessary to give it here. The *masúr dál (ervum lens)* is similarly objected to, because it resembles a drop of blood!

The legend of the fairy and the *baingan* runs as follows:—A number of fairies flew down into a *baingan* field and began to eat. Having satisfied themselves, they flew off again with one exception, for the wicked thorns (prickles) of the *baingan* had caught in her dress, and she was a prisoner. The gardeners saw her, ran off to the king, and told him. The Rájá ran to the spot, and said—"Oh beautiful creature, what do you wish?" "I wish to be released: this is *ikádsi*, (11th of the lunar month and a fasting day): "bring me a person who has fasted," replied the fairy. *Ikádsi* and voluntary fasting were unknown in that country at that period, but by good fortune a little girl had that morning been slapped by her parents, and to spite them, had refused to eat her breakfast. The Rájá ordered her to be brought, and told her to say—"I give up to this fairy all the benefits due to myself on account of this fast." "No sooner said than done; the power of the *baingan* at once broke down, it released its hold, and the fairy flew home rejoicing. The *baingan* has ever since been classed by orthodox Hindús amongst the forbidden vegetables.—*M. Millet.*

[The fact remains the same: the *baingan* is forbidden fruit. Naturally in different places different explanations of the fact will be given by those who believe in it. See note 772.—Ed.].

777. **The contents of a protective charm.**—A Hindú who had lost several children, protected a survivor with the following charm hung round the child's neck:—

(1). A piece of an umbilical chord encased in metal.

(2). A tiger's claw.

(3). Two claws of the large-horned owl turned in opposite directions and encased in metal.

(4). An *áth ráhá ká mánká*—(see Vol. II, note 141).

(5). A *nazar-vattú*—(see Vol. I, note 16, &c.)—or evil-eye-destroyer in the shape of a jasper or black marble head.

These five articles are necessaries, but to make doubly sure this individual added—

(6). Some crude gold ore (*son-makhí*).

(7). A whorled shell.

(8). An old copper coin. Ancient coins, being used as charms, are often thus spirited away from collectors.

(9). An iron ring.

(10). A *kaurí*.

(11). Ashes from a *jogí's* penance fire.

(12). The five ingredients of *dhúp*. If he had added a *jantra* or magic square in place of this, it might have been better still he thinks.—*W. Buchanan.*

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778. **Cure for Hiccough.**—See Vol. II, note 564. Think of something that will upset your mind, and the hiccough will go at once!—*Ghulam Hussain Khan.*

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779. **Bread-baking.**—If (unleavened) bread swell while being baked on the *tawá* (iron plate), it means that the person whom it is intended for is hungry.—*Ghulam Hussain Khan.*

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780. **Children gnashing the teeth in sleep.**—If a child gnash its teeth in sleep, it is a sign that it will cause the premature death of either father or mother. To prevent this, tie a feather of the *nílkanth* (king-fisher) round its neck.—*Ghulam Hussain Khan.*

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781. **Biting the tongue.**—Biting the tongue means that somebody is telling tales against you.—*Ghulám Hussain Khan.*

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782. **Omens—Journeys—Eating Curd.**—It is very unlucky to eat curd before going on a journey.—*Ghulam Hussain Khan.*

783. **Budh and Brihaspat—Bombay.**—During the month of Shráwan, Budha (Mercury) and Brihaspati (Jupiter) should be specially worshipped on Wednesdays (Mercury's day), and on Thursdays (Jupiter's day). If a son is desired, draw the pictures of these planets on the feet of a cradle and worship them. If wealth be desired, draw the pictures on a box; if a house, draw them on a wall.—*K. Raghunathjí.*

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784. **Food on certain days unlucky—Bombay.**—It is unlucky to prepare a mixed dish on a Som or Shani *pradosh* (evening worship of the Moon or Saturn).—*K. Raghunathjí.*

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785. **Gram—Ghosts—Bombay.**—*Bhúts* or ghosts are very fond of gram, and are always trying to knock the peas off the hand of the eater. *Therefore* never pick up any peas that fall during a meal, or the ghosts will worry you.—*K. Raghunathjí.*

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786. **Children crossing the legs in sleep—Bombay.**—If a child cross its legs in sleep, it means ill-feelings between its parents.—*K. Raghunathjí.*

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787. **Contamination of Children.**—The food within you contaminates a suckling child. *Therefore* never take up a baby immediately after dinner, and not until you have finished chewing the betel-leaf, or eaten a piece of betel-nut after it.—*K. Raghunathjí.*

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788. **Nostrums for snake-bite—Kangra.**—(*a*). Pound to a powder—(1) *kákká*, an excrescence on the *pistacia integerrinia*; (2) *nágdaun*, bark of the branches of *staphylia emodi*; (3) *mirchardí*, *capsicum*; (4) *barí gorí kand*, root of *ehretia aspera*; (5) *barí gorí*; (6) *chatralí*, *rhamnus purpureus*. Take the mixture dry.

(*b*). Take the above in water.

(*c*). Add a little black pepper and take dry or with water.

(*d*). Sprinkle the powder (*c*) over the wound, or plaster the mixture (*c*) over it.

(*e*). Burn the wound with heated metal.

(*f*). Cut out the bite.

(*g*). Cup the bite.

(*h*). Perform *dálí báhná*. Take a handful of shoots and repeat the *bansáwalí*, praise of the serpent's ancestors. Fan the wound meanwhile with the shoots.—*Sardaru Balhari.*

789. **Legend—Assia Range—Alamgir Hill — Orissa.**—These hills cover a larger extent of country than any other range in the Katak District. The ancient Hindú name was Chatush-pithá, subsequently corrupted into Chárpulí, or the four "seats" or "shrines," so called after the four highest peaks of the chain. One of the peaks which overlooks the stream of the Birúpá is now known as the 'Alamgír Hill, on which stands a mosque, on the summit of a precipice about 2,500 feet above the level of the country, in one of the most prominent and commanding spots in Orissa. The mosque is a plain building, consisting of a single room 29 feet long by 19 feet broad and 9½ feet high, surmounted with a dome, and bearing an inscription in Persian, engraved on three seals of black chlorite, which form the frieze, denoting that the building was erected in 1132 *A. H.* (1719-20 *A. D.*) by Shujá'u'ddin, the Orissa Deputy of the Nawab Murshid Qulí Khán.

The tradition connected with the building of the mosque runs as follows:—On one occasion the prophet Muhammad was winging his way in mid air on his celestial throne, accompanied by a large retinue. When the hour for prayer arrived, he alighted on Náltigirí. But the throne was too heavy for the hill, and the hill too small for the retinue. Hence the hill commenced to shake and sink. The prophet became annoyed, pronounced a *la'nat* or curse upon it, and repaired to the precipitous rock upon which the mosque now stands. There he addressed his prayer, and the print of his knees and fingers is pointed out on a stone which is preserved in the shrine. His followers rested on the four peaks. No water being obtainable on the hill, the prophet struck the rock with his wand, and a bubbling spring of pure water at once rose up, traces of which are still shown to pilgrims. When Shujá'u'ddin was marching to Katak he encamped at Irakpur, where he heard the voice of prayer chanted from the top of the hill at the distance of six miles. His followers became anxious to visit the shrine; but Shujá'u'ddín dissuaded them, making a vow at the same time, should his march prove successful, to come back and pray on the spot with them. On his victorious return Shujá'u'ddín constructed a road up the hill about two miles in length, and built the mosque which still bears his inscription. The mosque faces the east. In front there is a platform surrounded by a thick wall with a gate. Towards the west high and rough rocks overlook the building; on the north a high terrace has been raised for the reception of *darveshes* and pilgrims. The expense of the shrine is covered by profits of an endowment of sixty acres of land granted by Shujá'u'ddín. The mosque is lighted every evening; the rocks resound with the voice of prayer every morning and evening, when the people of the neighbourhood, Hindús as well as Muhammadans, offer homage to the shrine. The Hindú name of the 'Alamgír peak was Mandaka, from a village of that name at its foot, where the *manda* or primitive system of ordeals by means of fire or boiling oil, &c., were held in the ancient Hindú period.—*C. S. B.*

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790. **Cure for hydrophobia—Folk Medicine —Madras.**—In 1884, four or five members of a family, including a baby, were bitten by what was said to be a mad jackal, and several days after, betook themselves to a wise woman, living at a distance, for treatment. None of them had been affected by the bite in any way before going. Arriving in the morning, they were treated, and lay down as directed. One only was restless, and they all became insensible. By the afternoon all, except the baby, were dead. The woman was tried for causing death by a rash act, and explained and showed her treatment. She gathered some stramonium leaves, squeezed them in her palms, and collected the juice to the amount of perhaps less than half a tea spoonful, and added a little gingelly oil, and, I think, some jaggery, as the dose. After this had operated, tamarind and onions were given. The complaint of the prosecuting head of the family was that the after-treatment was not applied so soon as he wished.

To test the juice, two pariah dogs were experimented with, but the difficulty was to get them to swallow the potion. One ate a fair proportion mixed with rice, and did not seem at all unhappy or affected; the other liked it less, chewed his rope, and disappeared early.

The woman was said to have been at the trade for twenty years with uniform success, and so had an established reputation. The datura in the particular case may have been stronger than usual, for the patients above-mentioned unquestionably died from an overdose. In dog-bite, as in snake-bite recoveries, it is generally open to question if the beast was venomous or the bite sufficient to be deadly. This woman would, however, one would think, have found room in twenty years' practice for true cases, and one previous misadventure would probably have blasted her fame. I think she disclosed all her cure; and the counteraction of dog-poison and datura should not be difficult of investigation.—*I. J.*

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791. **Charm for softening a Judge's heart.** —See Vol. III, note 104. The following verses, if

repeated after having been found guilty, will lead to mitigation of punishment:—

*Mohní, Sohní do bhainen,*
*Chalo, bhainen, Ráve chaliye;*
*Jo áve jartá bartá,*
*So hamare páin partá.*
*Dar bándhún, darbár bándhún,*
*Sok kutamb parwár bándhún.*
*Phuro, mantar, isrí bachá,*
*Hove sabhí púran kájá!*

Ye two beautiful comely sisters,
Come, sisters, let us go to the Ráo;
Who comes flaming and burning,
Will fall at our feet.
I chain the door, I chain the court,
I chain the people and their families.
Work, O charm, thou child of God,
That my desire be fulfilled.—*Chaina Mall.*

792. **Bhujwas—Bharbhunjas—Unlucky.**—Many Hindús believe the grain-parchers (Bhujwás or Bharbhúnjás) to be great sinners (*mahápápí*) because of the "butchery" of the corn grain they parch.—*Chaina Mall.*

793. **Scorpion Sting—Cure.**—See Vol. III, notes 34 and 96. If you kill the scorpion that stung you and apply it to the wound, it will be instantly cured.—*Chaina Mall.*

794. **Wasp Sting—Cure.**—Mix kerosine oil, cocoanut oil, *ghí*, and powdered salt, and rub the mixture into the wound lightly with a blunt iron instrument: cure immediately follows.—*Chaina Mall.*

795. **Births—Mango leaves.**—It is a good thing to hang a bunch of mango leaves over the doorway of the room in which a male child is born, as a god (*deotá*) will come and live in it and watch over the child.—*Chaina Mall.*

796. **Lizard Cures.**—See Vol. III, note 94. If you kill a lizard on a Sunday and burn its body, the ashes are a sure cure for a galled bullock.—*Chaina Mall.*

797. **Folk Medicine—Aphorism.**—

*Pái sámán aukhat.*

Nothing milk and *ghí*.—*W. J. D'Gruyther.*

798. **Scissors.**—Never clatter scissors; it will cause a quarrel in the house.—*Ghulam Hussain Khan.*

## CASTES AND TRIBES.

799. **The Sansis.**—The Sánsis or Sánsiás when at home occupy small encampments of reed and mat huts, and as they have an insurmountable prejudice against honest labour, and supplement the gains of their plundering expeditions by petty pilferings from the adjacent villages and from passing carts, it is probably only owing to the several encampments, or *derás* as they call them, being small that the country-side is able to tolerate them. As it is, however, every now and again things become too hot for them, and a general move takes place to a new locality. But the main support of the tribe is obtained from distant dacoities. At all times of the year, except in the rains, when their tracks in the moist soil might get them into trouble, parties—never less in number than four or five, and sometimes of over a dozen—set forth when there would be little moonlight at night, dressed in white clothes, and passing themselves off as Thákurs or Banjárás. They begin by moving to a considerable distance, usually by train, but sometimes in *ekkás* or *gárís*. On reaching the scene of operations, their first care is to furnish themselves with stout bamboos, and, armed with these, they set out at night-fall along some high road, and stop and plunder all the carts and *ekkás* they come on, unless the travellers seem too numerous, for they always appear to consider discretion the better part of valour; in one instance, leaving a *gárí* untouched, on the driver calling out that there was a *Sáhib* inside. Sometimes they stop vehicles, declaring they are employed by the district authorities to search for contraband opium, insist on all the contents being emptied on to the road, and then help themselves to anything of value in the confusion. Towards morning they cease operations for the night; and set several miles between them and the scene of their midnight depredations by sunrise. Here again, dressing themselves in their trader's garb, they wait for the next night, or very often move again by train or road to an adjoining district.

The produce of these raids usually bring the gang several hundred rupees, which on their return, after the jewellery and vessels have been turned into cash—by the help of their good friends, the *sunárs*, whose rascality is at the bottom of nearly all the systematic crime of the country—is divided among the members of the *derá* according to fixed rules, each male getting one share, and the widows and wives of men in jail a half share apiece. The money so gained appears to be mainly squandered on drink; each man spending fourteen or fifteen rupees on this alone, and in prodigious wedding-feasts.

As a rule, only women are to be found in a Sánsiá encampment, should an official raid or police visit be made. In fact, so fully is the enforced absence of the men a recognized feature of Sánsiá life, that the encampments are known, not by the name of the headman, but of the headwoman, or *lambardární* as she is styled. When all their precautions against capture prove insufficient, and members of the gang find themselves in trouble, the fraternity spend large sums in engaging legal assistance, and friends pay down their fees of hundreds of rupees—as much as Rs. 3,000 is said to have been given to a gentleman retained to defend the victims of Mr. Warburton's late successful raid. They always come dressed in the cleanest of white garments to Court.

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**800. Ka Kyen—Ga Kyen—Singphó—Dapha.**—The Ka Kyens are also known to Europeans under the generic name Singpho. This name is simply the word for *man* in the languages of the people, and is the usual reply given "to any person" asking one of them the question "Who are you?" Several other tribes on this frontier of India have thus had their own word for man bestowed upon them by us, as their tribal name, from this common custom of so replying. The word Ka Kyen, or Ga Kyen as it is pronounced, means Red Country, and indicates that the origin of the clan so called was in a country where the soil or rocks are red—probably the red sand-stone on the Dapha river, a tributary of the Brahmaputra, as this clan is also called Dapha.

These Ka Kyens, who have thus monopolised the only name applied to their race in official reports now coming to hand from Burma, are, however, merely the most important clan of one division of the "Singpho" tribe. There are two great primary divisions of the family now, though originally the family was undivided. These divisions, called Kaku and Ts' San, are again subdivided into innumerable clans, and again into families, and the families into villages, till their proper classification becomes as difficult as an attempt to classify all Scotch distinctions a few years ago would have appeared to a foreigner. The Kaku division is found chiefly on the eastern side of the Irrawadi's upper waters, and the Ts' San division on the western side in the Hokong Valley, and between the Irrawadi and the Kyendwen or Chindwin. The Kaku division claims several large clans, notably the Laphais, Latangs or Lissus, the Ny Kumsangs, &c. Of the Ts' San division the Ka Kyen clan is the chief.

These Singphos, to go back to the only genuine name by which we know the whole tribe, paid, of late years, tribute to no one—neither to the Burmese King nor to the Chinese Emperor. In the days of Burma's greatness, when she occupied all this country up to the Himálayas, including Assam and Kachár, these Singphos must have been squeezed up into the region whence they originally came, between the upper waters of the Irrawadi and the then frontier of Tibet, now a portion of Yunan. They are said to have first appeared in Assam about 1793. Since the expulsion of the Burmese from Assam, and the decline of Burmese power, the Singphos have gradually encroached upon Upper Burma, till they had, before our late annexation, bit by bit and from time to time, won the country bounded as above described. They may be of the same Mon stock as several other Tibeto-Burman tribes scattered about Burma Proper, which latter tribes are said to have immigrated into Burma before the so-called Burmese themselves.

The Singphos acknowledge no central authority, and their system of government is of the patriarchal kind. Each village has its headman. In one village, if a large one, there may be sometimes found members of two clans or of two families; if so, though friendly, they do not care to eat together, and when travelling, other Singphos met with *en route*, if of a different clan or family, are regarded with suspicion, disguised, however, under courtesy, if there is no feud on between the respective clans at the time. Raids being common between the villages for the sake of booty, this suspicion is not to be wondered at. Each village chief being irresponsible to any higher authority, has unlimited power to raid or act as his unfettered will directs. Hence the bad accounts often given of these people. Yet, as they have amply shown within our own frontier of Assam, when once they are protected from themselves and are living under a settled and strong government, they become loyal and industrious subjects, always retaining, however, a manly, independent, yet courteous bearing withal, in marked contrast to that of the Bengali. Those living within our frontier in their own villages, never visited by the tax-collector, were so far trusted by us as to be allowed to form a volunteer frontier guard. Upon disturbances promising to break out on our Abor frontier, these Singphos spontaneously volunteered for service, to fight for *their* Empress. These are precisely the people whose clansmen across the frontier, independent of our rule, as they were of the Burmese rule, are now being found troublesome "dacoits."—*C. H. L.*

[To be continued.—Ed.].

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## LANGUAGE.

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**801. Names for the modes of sitting or driving an elephant.**—The *gambala gaja* or

*máháwats*. in Perak, have the following expressions for three modes of sitting on the elephant's neck.

(1). *Bela timiang*.—To sit with one leg tucked under and the other hanging down on one side. (This phrase might be applied to the mode of riding on a side-saddle).

(2). *Tempok katan*.—To sit with the right leg bent back on the right side and the left leg hanging down on the left.

(3). *Chabang halban*.—To sit with both legs hanging straight down.—*W. E. M., Penang*.

[Is there anything like this in the languages of Northern India?—ED.].

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**802. Myamma—Brahma—Mien—The proper name for the Burmans.**—The name by which the Burmans call themselves is Myamma or Mramma, commonly pronounced Byamma or Bamma. The origin of this name is by no means clear. By the Chinese, and by such of the neighbouring tribes as are under Chinese influence, they are called Mien, and the Tibetans seem to know them under the same appellation. According to the very learned Dr. Bigandet, Vicar Apostolic of Pegu, it is quite possible, nay, it is probable, that Mien is the true name of the race, and that the affix *ma* has been added for euphony, and of such an addition many instances can be given. But the equally learned Sir Arthur Phayre appears to have adopted a different view. Having disposed of the argument in favour of Mramma or Myamma being traceable to the native name for *man*, he continues in a note to his *History of the Burmese Race:*—"I believe it to be a modern appellation adopted by the people since they became Buddhist, and derived from Páli word *Brahmá* signifying celestial beings. The only names for the tribes which may have become the Mramma nation, which we are acquainted with, are Pyú, Kanyan or Kanran, and Thek or Sak." Of these we read in the early history of Prome. A few lines further on he adds:—"Is it possible that in adopting the word Brahmá as their national name, they kept in view their native *ma* (*ma* and *mi* in many of the languages of the Himálayan, Indo-Chinese, and Tibetan tribes, meaning *I am a man*), as Mr. Brian Hodgson would appear to conclude? This I will not venture to affirm, but of the direct origin of the present national name I have no doubt, nor need it cause surprise that a people should have adopted a foreign term to designate themselves. With their religious instructors they received knowledge of every kind; the districts of their country were named after the countries of their teachers. From the history it is evident that the name Mramma was not adopted until several tribes had been united under one powerful chief, under whose *fiat* the name would readily have been adopted." There are thus three views, each held by men of great learning, who have patiently investigated the subject. Mr. Hodgson appears to conclude that the appellation can be traced to the native name for *man;* Sir Arthur Phayre, that it is derived from Brahmá, signifying *celestial being*, and was not adopted till after the introduction of Buddhism, and after several tribes had been united under one chief; and Bishop Bigandet, that it is another form or a corruption of Mien, a name the Burmans brought with them from the Central Asian plateau.

It must always be borne in mind that as regards the Burmese language, equally with English, the orthography, rather than the pronunciation, must be taken as a guide, and that phoneticism destroys all the links which bind the words now used to those from which they have been derived, and is the "murderer of history."

[It would be of interest if some reader of *Panjáb Notes & Queries* would take this point up and argue it further.—ED.].

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## GEOGRAPHY.

**803. The Land of the Kakyens—Burma.**—The real home of the Singphos or Kakyens may be roughly said to extend from the Patkoí range of hills on the frontier of Assam on the west, to the Chinese frontier, wherever that may be, on the east; from the foot of the Himálayas on the north, to an undefined and constantly varying line drawn east and west about the latitude of Bámo. The upper waters of the Irrawadi flow almost through the centre of this tract, and in it is to be found the best line of route for connecting hereafter the Indian with the Burmese system of railways. The routes to China from the Irrawadi all pass through it, either from the town of Bámo itself, or from points on the river to the north of Bámo. In it are also the famous amber mines of the Hokong Valley, as also some of the ruby mines. Gold, silver, galena, serpentine, meteoric iron, platinum, together probably with coal, petroleum, sulphur, copper, tin, jade, may be named as products; the first five, according to repute, are to be found in considerable quantities in their own localities. The methods employed in working the gold are of the most primitive, and it is believed that the alluvial alone has been worked, and that merely by catching the grains in skins placed in the rivers with the hair facing up-stream. One of the Kakyen branches nevertheless, *viz.*, the Lissus, are reported to use no other medium of exchange than gold. These Lissus lie to the north-east of Bámo, between the Irrawadi and the Salwín river. Although the

Irrawadi is navigable for large river steamers up to Bámo, above that point the river is not navigable for steamers save in detached breaches, which might prove navigable for light draught launches. These would have to be transported overland to the portion of the river for which they were intended. The soil is rich and the climate bountiful and more temperate owing to its proximity to the high snow-clad table-land of Tibet, than Upper Burma itself.—*C. H. L.*

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**804. Mahals of the Ain Akbari—Jalandhar Doab.**—The statistics of the Sarkár Duábá Bít Jálandhar, according to the *Ain Akbarí* (Blochmann's ed., pp. 539—541), were as follows:—

| Number. | Mahal. | Area. Bighas. | Area. Biswas. | Revenue. Cash in dáms. | Revenue. Feudal in dáms (suyúrghál). | Contingent. Caste. | Contingent. Horse. | Contingent. Foot. |
|---|---|---|---|---|---|---|---|---|
| 1 | Islimábád ... | 2,835 | ... | 458,122 | ... | Afgháns ... | 15 | 200 |
| 2 | Pattí Dhínát ... | 57,866 | ... | 601,678 | 80,607 | Nárú (Rájpúts). | 30 | 400 |
| 3 | Bhúngá ... | 51,089 | 13 | 2,760,530 | 10,232 | Do. | 20 | 300 |
| 4 | Bajwára ... | 12,363 | ... | 2,425,813 | 689 | Ghosíwáhá (Rájpúts). | 30 | 200 |
| 5 | Bhalon (with a stone fort). | 32,761 | ... | 1,305,006 | ... | Dhádwal or Dawál (Rájpúts). | 70 | 1,000 |
| 6 | Barwa ... | 13,611 | ... | 668,000 | ... | ... | ... | ... |
| 7 | Pálakwáh ... | 5,432 | ... | 200,000 | ... | ... | ... | ... |
| 8 | Bachhretú ... | 4,215 | ... | 160,000 | ... | ... | ... | ... |
| 9 10 | Bísálí Khata } ... | 11,405 | ... | 566,366 | ... | ... | ... | ... |
| 11 | Talwan ... | 201,450 | ... | 6,780,337 | 804,389 | Main (Rájpúts). | 70 | 700 |
| 12 | Tátárpúr (with a stone fort). | 3,458 | ... | 170,388 | ... | ... | ... | ... |
| 13 | Jálandhar (with a burnt-brick fort). | 474,308 | ... | 14,751,626 | 773,167 | Lodhí and Lohání Afgháns & Ránghárs. | 100 | 1,000 |
| 14 | Chaurásí ... | 96,330 | ... | 5,463,913 | 256,516 | Afgháns ... | 50 | 1,000 |
| 15 | Jiúrá ... | 48,124 | ... | 2,474,854 | 23,527 | Bhattís (Rájpúts.) | 50 | 300 |
| 16 | Jaswan Bálákotí (with a stone fort). | 15,054 | ... | 600,000 | ... | Jaswál (Rájpúts), called also Bíkáner. | 500 | 300 |
| 17 | Chinor ... | ... | ... | 313,000 | ... | Sombansí (Rájpúts). | 100 | 2,000 |
| 18 | Hájípúr Sárána. | 59,255 | ... | 2,693,874 | ... | ... | ... | ... |
| 19 | Dárdak ... | 498,202 | 11 | 9,707,993 | 92,153 | Ghosíwáhá (Rájpúts). | 150 | 4,000 |
| 20 | Desúha (with a burnt-brick fort). | 157,962 | ... | 4,474,950 | 67,249 | Khokars ... | 60 | 500 |
| 21 | Dadiál (with a stone fort). | 34,150 | ... | 1,650,000 | ... | Sháwál (Rájpúts). | 300 | 4,000 |
| 22 | Dáda (with a stone fort). | 30,218 | ... | 1,200,000 | ... | ... | ... | ... |
| 23 | Darpara ... | 26,444 | ... | 900,000 | ... | ... | ... | ... |
| 24 | Dardhí ... | 15,054 | ... | 600,000 | ... | Sombansí, (or Sansí or Súrijbansí) (Rájpúts). | 100 | 1,000 |
| 25 | Dom Nágor ... | 11,490 | ... | 455,870 | ... | ... | ... | ... |
| 26 | Dhankalí ... | 1,880 | ... | 72,000 | ... | ... | ... | ... |
| 27 | Rahímábád ... | 7,850 | ... | 2,480,639 | 13,631 | Ghosíwáhá (Rájpúts). | 30 | 200 |
| 28 | Rájpúr Pattan (with a stone fort). | ... | ... | 1,800,000 | ... | ... | ... | ... |
| 29 | Sultánpúr (with a burnt-brick fort). | 101,865 | ... | 4,020,232 | 405,830 | Bhattí (Rájpúts). | 200 | 1,000 |
| 30 | Sánkar Banot... | 59,952 | ... | 2,533,225 | 16,485 | Ghosíwáhá (Rájpúts). | 50 | 500 |
| 31 | Sukhet Mandí (with copper & iron mines). | 5,215 | ... | 1,680,000 | ... | Sombansí (Rájpúts). | 100 | 8,00 |
| 32 | Sopar ... | 24,583 | ... | 1,000,000 | ... | Sháwál (Rájpúts). | ... | 2,000 |
| 33 | Síba (with a stone fort). | 8,114 | 18 | 800,000 | ... | Do. ... | 200 | 2,000 |
| 34 | Soran ... | ... | ... | 213,333 | ... | ... | ... | ... |
| 35 | Shekhopúr ... | 97,173 | ... | 4,722,604 | 52,639 | Bhattí (Rájpúts). | 150 | 2,000 |
| 36 | Shergarh ... | 3,240 | ... | 194,294 | ... | ... | ... | ... |
| 37 | Isúpur ... | ... | ... | 346,667 | ... | Játs ... | ... | ... |
| 38 | Kothí ... | 116,286 | ... | 5,546,661 | ... | Do. ... | 30 | 400 |
| 39 | Garh Dambála. | 58,083 | ... | 2,670,087 | 4,530 | Jasratiá (Rájpúts), | 20 | 200 |
| 40 | Kotla ... | 42,152 | ... | 1,680,000 | ... | Kotlahriá (Rájpúts). | 300 | 4,000 |
| 41 | Kotlahr (with a stone fort). | 32,932 | 16 | 1,310,847 | ... | ... | 200 | 3,000 |
| 42 | Kharakdhár ... | 42,043 | 14 | 480,000 | ... | Jaswál (Rájpúts). | ... | ... |
| 43 | Khewan Kherá (with a stone fort). | 6,021 | 16 | 240,000 | ... | Do. ... | ... | ... |
| 44 | Gangot (with a stone fort). | 6,021 | 16 | 240,000 | ... | ... | ... | ... |
| 45 | Ghawásan ... | 14,842 | 14 | 586,906 | ... | ... | ... | ... |
| 46 | Loídherí ... | 15,959 | 8 | 536,414 | 17,810 | ... | ... | ... |
| 47 | Lálsangí ... | 5,937 | ... | 236,850 | ... | Bhattí (Rájpúts). | ... | ... |
| 48 | Miáni Nuriá ... | 68,229 | ... | 2,106,156 | 6,156 | Ránghars and Játs. | 20 | 400 |
| 49 | Mailsí ... | 54,653 | 17 | 1,823,559 | 1,218 | Ránghars and Main (Rájpúts). | 20 | 3,000 |
| 50 | Muhammadpúr, | 38,231 | ... | 1,802,558 | 10,553 | ... | 100 | 1,000 |
| 51 | Mánuswál ... | 6,608 | ... | 286,667 | ... | ... | ... | ... |
| 52 | Malot ... | 6,412 | ... | 4,603,620 | ... | ... | ... | ... |
| 53 | Mandhota ... | 13,280 | ... | 426,368 | ... | Main (Rájpúts). | ... | ... |
| 54 | Nakodar ... | 78,731 | ... | 3,710,796 | 9,757 | ... | 20 | 1,000 |
| 55 | Nangal ... | 4,808 | ... | 267,280 | ... | Jaswál (Rájpúts). | ... | ... |
| 56 | Nakroda ... | 32,642 | ... | 1,300,061 | ... | Nagarkotiá (Rájpúts). | 500 | 5,000 |
| 57 | Nandaun ... | 133,439 | ... | 5,300,000 | ... | Nárú (Rájpúts). | 100 | 1,500 |
| 58 59 | Harhána Akbarábád } ... | 626,889 | ... | 6,032,032 | 49,650 | ... | 40 | 400 |
| 60 | Hádiábád ... | 17,126 | ... | 519,467 | 2,068 | ... | ... | ... |

The totals of the above table are given as 60 *mahals:* 3,279,302 *bighas* 17 *biswas:* revenue—cash, Rs. 1,24, 365, 212 *dáms;* (feudal) *suyurghál*, 2,651,788 *dáms:* castes, various: horse, 4,155: foot, 79,536.

The detail makes 61 *mahals*, but I have omitted "*Khera*, 6,021 *bighas* 16 *biswas;* 240,000 *dáms;* Súrijbansí (Rájpúts); 20 horse and 4,000 foot," which comes after (No. 44) Gangot. It will be observed that the same area and revenue are given to three *mahals*. I have therefore considered Kherá to be the same as Khewan Kherá (No. 43): or perhaps Khewan Kherá should be omitted as forming part of Nakroda (No. 56).

So far as it is possible to trace them, all these *mahals*, except Nakroda (perhaps included as belonging to the Jáswáls), are within the limits of the present Jálandhar Doáb, which comprises the British Districts of Jálandhar, Hoshiárpúr the portion of Kángrá south of the Biyás River

and the Native States of Kapurthalá, Mandí, and Sukhet, with the Bachhretú *'ilaqa* of Kotlahr.

Though the junction of the Satluj and the Biyás would seem, from the statements made under Súba Multán in the *Aín Akbarí*, to have been nearer Firozpúr than it is at present, none of the *mahals* of this Sarkár is to be found south of the present course of the Satluj. On the other hand, Tihára, the capital of the *mahals* of the Sirhind Sarkár of Súba Dehlí, has been destroyed by the river within the memory of men recently living.—*D. G. B.*

[To be continued.—ED.].

## HISTORY.

**805. Ancient History of Pegu.**—The country now known locally as Pegu in ancient times included the whole coast from Hmaw-deng to Maulmain, together with the lower portions of the valleys of the Irrawadí, the Tsit-taung, and the Salwín, and was known as Rámagnya or the country of Ráma.

Before Gaudama (Buddha) appeared there reigned a certain King Títha, in the city of Tupengna, in the country of Karanaka. He had two sons, Títha Kumma and Zaya Kumma, who determined to abandon the world and become hermits. Leaving their home they went to live on separate mountains near the sea, not far from the future site of Thahtún. Once when walking on the shore they found two eggs, which had been laid and abandoned by a female Nága who came up from the sea. From these issued two children, whom the hermits brought up; one died when ten years old, but being born again in Mithila, became, whilst yet a child, a disciple of Gaudama. The other, of whom the elder hermit had charge, lived in the forest till he was seventeen, when by the help of Thakya (Indra) he built Thahtún, and ruled under the title of Thiharáza. By the intercession of him who had in a former existence been the king's brother, Gaudama himself, thirty-seven years before he entered *negbán* (*nirvána*, 543 *B.C.*) came through the air and visited Thahtún. The king and the people of the city listened to the preaching of the Buddha, but the inhabitants of the surrounding country were savage and resentful. This tradition, in all probability, contains some germs of truth. The king and his people were Talaing immigrants from Telingána, who brought Buddhism with them; but the inhabitants of the surrounding country were Kolarián Múns, whom, on their arrival, they found already established. The native historians profess to give the names of all the kings who reigned from this time onwards until the country passed to the kings of Pegu.

The first statement in the histories which can be accepted as historical relates to the arrival of Thawna and Uttara, the two missionaries deputed to Thuwonnabhúmmí (Suvarnabhúmi), by the third Buddhist Council held at Pataliputra (Patná), in 241 *B.C.*, but the date is erroneously given as the equivalent of 320 *B.C.* They were denounced by the native teachers, but eventually their authority prevailed, the reformed doctrines were triumphant, the *pagodas* were repaired, and pleasant gardens were planted for the resort of the religious.

The only other event of importance, which is mentioned in the early history of Thahtún, is the introduction by Buddhaghosha of the sacred Buddhist books, which he brought from Ceylon *circ.* 400 *A. D.*

## ARTS AND INDUSTRIES.

**806. Arms of the Shans.**—Long match-locks, with very small stocks, are the only fire-arms of the Sháns besides the short, broad cannon used in salutes. The former carry a long distance, and are not fired from the shoulder, but from the side of the head, nearly on a level with the ear. Attached to the small square embroidered bag that every Shan carries over his shoulder, is a small powder-flask of the shape of a miniature horn, flattened and distended at the point which is open, but has a flat piece of horn which fits into it, and is prolonged backwards across the curve of the flask, to the base of which it is firmly fastened. Downward pressure on the free portion over the curve raises the lid-like anterior extremity of this primitive spring, and allows the powder to run out in driblets. More capacious powder-flasks are made of the horns of cattle, but they are only used on a long expedition. They are suspended from a broad, red belt, ornamented with lines and rosettes of *kauris*, and with tufts of red hair round the margins. The horn of the serrow, artificially sharpened at the point, is usually found attached to the shoulder-bag, and is used as a borer, while its base may be bound with brass, and closed with a lid as a lime or opium box.

The knife and sword of the Sháns is the *dá*. This has a blade 2½ feet to 3 feet long, gradually expanding from the hilt towards the almost square point, which is about 2½ inches broad. The handle is of wood, bound with cord, and ornamented with silver foil, with a tuft of red goat's hair

stuck in the hilt. The wooden scabbard covers only one side of the blade, and a hoop of ratan, bound with red cloth, is attached to its upper third, and worn over the right shoulder.

807. **Kakyen tinder box.**—The Kakyens have a very ingenious way of striking fire by the sudden and forcible descent of a piston in a closed cylinder. There is a small cup-shaped cavity at the end of the piston-rod into which tinder is inserted. The piston is then introduced into the cylinder, which it tightly fits, and by a blow is made to descend with great rapidity and force, and is as rapidly withdrawn, when the little pellet of tinder is found to have become ignited: a beautiful but simple experiment, illustrating the evolution of a very large amount of heat by the sudden compression of the air in the piston. These instruments are not more than four inches long, and are in general use.

## DISTRICT WORK.

808. **Sericulture in Siam—Khambodia—Annam.**—The following notes will interest many district officers and others in various parts of India.

In a report issued by the Foreign Office on the condition of Siam, it is stated that the culture of silk is strictly confined to the numerous Láos settlements throughout the country, and to the Khambodians in the south-eastern provinces bordering on Khambodia: nowhere are any Siamese known to rear the silk-worm. The reason generally given is, that whilst the art of silk culture, which is deemed a difficult one, has been transmitted to the Láos through successive generations, the Siamese are in complete ignorance of it.

The great centres of the production of silk in Siam are Korat, 130 miles to the north-east of Bangkok; and Battambong, 200 miles to the south-east. Beautiful cloths, sometimes of great value, are woven in Chiengmai, and a certain quantity of raw silk is said to be exported from Hluang Prabang, on the Mekong River, to Chiengtung, one of the principal Shán States. The production, however, is small in comparison with that of Khambodia and Annam, and the export is consequently unimportant, consisting entirely of so-called Korat silk. It is taken to the latter place in small quantities from the neighbouring Láos and Khambodian provinces, such as Buachum, Pimai, Suwanaphum, Sisakat, Khukan, Sangkha, and Surin, and there sold, or more generally bartered for cotton and other goods, to Chinese traders, who re-sell it at Bangkok to the exporters.

At present, half the number of families in a village composed entirely of Láos rear the silk-worm, but they almost all, without any exception, weave their own cloths. The silk culture is confined solely to the women, who take a share even in the cultivation of the tree. A large proportion rear the silk-worm only in the wet season, when the plant is in leaf, and therefore obtain the seed from the few who rear a small quantity throughout the year, barely sufficient to keep up the breed, or only a small quantity of leaves is furnished by the plants during the hot season.

The tree is called by the Láos, *ton mon;* and the worm, *tua mon*. There are two kinds of trees, and it appears doubtful whether they were originally distinct. The large kind is similar to the mulberry tree, and in its full growth attains a height of from twenty to thirty feet. This tree is by no means common, as it is found very difficult to rear, requiring great care when young, though, when it has firmly taken root, it requires no attention, and is said to attain a great age. Like the European tree, it has a small white flower in cluster, but it bears no fruit. In Hluang Prabang, about 450 miles to the north, it is said to bear a red berry, and is probably the same as the European black mulberry tree. It is reproduced from cuttings, and is found to grow best on dry, sandy soil. The common description of tree is much smaller, and consists of a stem about half an inch in diameter, with small branches at regular intervals. Its height is generally about five feet, but it sometimes reaches seven feet. The bark is similar to that of the large kind, and the leaf appears to differ only in size. It is planted on dry ground, and requires constant watering and some care until it has grown to a height of one or two feet, and is measured once a year, in the sixth month before it is cut. The shape of the leaf is cordate or deeply indented. Its size does not exceed two or three inches in the small kind, while that of the larger is often more than double. Both kinds bear leaf all the year round, but very little in the hot season. It is from the eighth to the eleventh month, that is to say, from June to September, that the new trees bear a sufficient quantity of such tender leaves as are most suitable for the young worms.

The silk-worm rearing season is, therefore, from the end of June to the end of September, and two broods are generally reared. The eggs are hatched in the period of ten days. The worms are then kept on the same piece of cloth on which the eggs have been laid by the moth for four or five days, when they are large enough to be taken

off and placed on a round, flat tray of bamboo wicker-work, about three feet in diameter, with a rim one inch high, in which they are kept until ready to spin the cocoon. The wicker-work is not close, but sufficient space is kept for the litter to pass through without the worm falling oft, and the basket is then called *takreng*. This precaution, however, is often neglected, and the ordinary baskets used for winnowing rice are commonly used. These are called *kadong* both by Siamese and Láos, but in the north the rim is generally higher, and they are then called *hô*. The worms are not fed for the first few days, but they are then fed three times a day. They cast off the skin four times, and the size of the worm at the third casting of the skin is about an inch, and it is then of the ordinary greenish tint.

The worms that are ripe are removed to a tray similar to the one described above, but having on its flat surface a number of concentric circles of bamboo trellis-work about an inch-and-a-half high: there is thus between the circles a series of compartments one inch-and-a-half broad, in which the worms spread their web and spin the cocoon in the course of a day or night. This tray, called *tcho* by the Láos, as well as the other ones containing the worms or seeds, are all placed on a series of frames called *kheng*, made in such a manner as to prevent ants or other insects from molesting the worms or cocoons. The contrivance is very simple, and is constructed as follows :—A series of four or five oblong frames are formed by four vertical pieces of bamboo, or sometimes rope, about four feet long, which are kept apart at intervals of about ten inches by horizontal pieces two feet long placed broadwise, and rather less than four feet long placed lengthwise. The whole is firmly attached, and the two vertical pieces on either side are tied together after the topmost tray, and the rope is made to pass through a cup, generally half a cocoanut, filled with water. The whole is then suspended to a horizontal pole which hangs from the ceiling in the corner of the common sitting-room or bedroom. In size, the Siamese cocoons compare unfavourably with the European kinds, being only about two-thirds as large. But in the Northern Láos provinces, where there are two rearing seasons, one in the late summer and the other in late autumn, the cocoons of the first produce are said to be of a larger size.

[To be continued.—ED.].

## NATURAL HISTORY.

**809. The Snakes of Kangra.—**

(1). Cobra, locally called *kharpá*; fem. *kharpí*: length five to six feet, head two inches in circumference: very venomous. The various species are known by colour, as *kálá kharpá*, black cobra; *dudhiá kharpá*, milk-white cobra; *tambiá kharpá*, copper-coloured cobra.

*Symptoms after bite.*—In half an hour the sight becomes obscured and palpitations set in. The region of the wound becomes gradually blackish and the whole body assumes a darkish hue. In one hour death ensues. I have heard of death immediately. I think this is from fear or nervous shock.

(2). *Karait*, locally called *kaitlo*: it is the *platurus Fischeri*: found near rivers as a rule: length about one foot: colour, slate with white spots: very venomous, but the poison acts slowly.

*Symptoms after bite.*—Body becomes yellow and the sight gradually obscured.

(3). *Padmani.*—Length about three feet and colour red: venomous.

*Symptoms after bite.*—Colour pallid with red or bloody eruptions on various parts of the body.

(4). *Sangchúr*: संगचुड़ Colour white with black bands: length about eighteen inches: venomous.

*Symptoms after bite.*—Similar to those in cobra-bite with the addition of swelling of the glands.

(5). *Bádan* बाडन Colour grey (*khákí*) with white spots on the back: length two feet and circumference two inches: venomous.

*Symptoms after bite.*—Gradual insensibility with death in about twenty-two days.

(6). *Suskar.*—Colour grey (*khákí*) with white spots on the back: length and width of the head three inches.

*Symptoms after bite.*—Pains in the body, suppuration and bursting of the wound.

(7). *Ratihar* रतीहड़ In this name *rat* means blood: colour red with white spots on the back: head shaped like a finger nail: length about seven feet six inches: very venomous.

*Symptoms after bite.*—Bleeding from mouth and nose in about an hour, hence name.

(8). *Ghog.*—Colour grey (*khákí*): length about six feet: venomous, but poison slow and not always fatal.

*Symptoms after bite.*—Swelling of the body.

(9). *Bains.*—Colour white and sometimes grey: length five feet and six inches in circumference; venomous.

*Symptoms after bite.*—Pricking sensation and blackening of the wound: if treated in time the bite is not fatal.

(10). Water-snake, locally called *dináh* : colour white, but sometimes black and sometimes slate : harmless. Pain over the wound is felt about the bite.

(11). *Gulsát.*—Very common in the rice-fields when full of water: quite harmless.—*Sardaru Balhari.*

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## PROVERBS AND SAYINGS.

**810. Urdu Proverbs.—**

(1). *Má tení, báp kulang :*
*Jin ká larká rang ba-rang.*
Short mother, father tall :
And the children of all sizes.

(2). *Náni khasm karé,*
*Aur dohtá dand bharé.*
Grandmother takes the husband,
And her granddaughter pays the expenses.
(Laying the blame on a subordinate).

(3). *Wo kám karo, na samp mare, na láthí tute.*
So act, that the snake be not killed, nor the stick broken—(avoid extremes).—*W. J. D'Gruyther.*

**811. The Merchant's to-morrow—An Urdu skit.—**

*Ghari, mahiná, pal pakwárá : chau ghari ká sál !*
*Jis ko Lálá kal ká hain, vá ko kaun hawál ?*
An hour, a month, a moment, a fortnight : four hours make a year !
Who knows what the merchant means by to-morrow ?

The above is a skit at the procrastinating habits of the Hindú trader.—*W. J. D'Gruyther.*

**812. Parallel Proverbs—Hindi and English.—**

(1). *Bahut jogíyon se math ujár.*
Too many jogís ruin the temple (by living on the revenues).

(2). Too many cooks spoil the broth.—*W. J. D'Gruyther.*

**813. Agricultural Proverbs—Hushiarpur District—**

(*e*). Relating to special crops.—

(47). *Sáthí pake sáthín dini ;*
*Je páni mile áthín dini.*
*Chiná pake dini panjáhin,*
*Par je páni barse rahin.*
*Sáthí* (a kind of coarse rice) ripens in 60 days :
If it gets water once a week ;
*Chiná* ripens in 50 days,
If rain falls seasonably.

(48). *Mandal rájá ;*
*Jad seke tan tájá.*
*Mandal* is the king (of grains) :
When warmed up (bread made from) it is (as good as) fresh.

(49). *Kunj kamádí menhán, je rehn Baisakh.*
The coolan goose and sugarcane complain, if till Baisákh they remain (*i.e.*, it is very late in the year for both).

(50). *Kanak de badh kamádí kití, kita jí dá khán.*
*Báriwálá báhar kharotá, andar bar na so.*
He who sows sugarcane immediately after wheat, brings on himself trouble (*lit*, loss of life).
His partners stand outside, and allow him no sleep.

(51). *Channá Chet ghaná, kanak ghaní Baisákh.*
*Istrí ghaní tad jánie, ján mundá howe dhák.*
Gram is best if good in Chet, wheat is best if good in Baisákh.
Consider that woman the best, who has a son on her hip (referring to the ordinary way of carrying children).

(52). *Máh kí jánan ghán ?*
*Chhole kí jánan báh ?*
*Jat kí jáne ráh ?*
What cares *másh* for grass (and weeds)?
What cares gram for much ploughing ?
What cares the Jat about (keeping to) the road ?

(53). *Jau, másar, chaná ;*
*Chet hondá ghaná.*
Barley, *másar*, and gram, are best if good in Chet.

(54). *Báli tal kangni ; do patrí kapáh.*
*Je rin denú báp da, chiná til rahá.*
Weed *kangni*, when young, and cotton when it has only two leaves.
If you wish to pay your father's debts, sow *til* and *chiná* together.

(55). *Kanak dá bijárí,*
*Machhí dá shikárí.*
*Goere dá ghárí.*
(These three are sure of some profit) :
A sower of wheat,
A catcher of fish,
A man who goes for grass to the land near a village.

(56). *Jowár dháhe, tá has has báhe.*
*Kanak dháhe, ta ro ro pae.*

If maize is laid, (the former) begins to laugh (*i.e.*, it is pretty sure to rise again after next rain).
If wheat is laid, he begins to lament.

(57). *Dhán dháhín, tá báse ghar.*
*Kamád dháhe, tá muámlá dá dar.*

If rice is laid, the house will be well supplied.
If sugarcane is laid, there will be difficulty in paying the revenue.

(58). *Kamád chalhe : kapáh malhe.*

Sugarcane (likes) low ground: cotton a place where mala (a kind of *ber*) grows (*i. e.*, high ground).

(59.) *Kanak kamádí sangní, did tapusi kangni, dángo-dáng kapáh.*
*Lef dí bukal márke, chhalian vichíjá.*

(Sow) wheat and sugarcane close,
*Kangní* at (the distance of) a frog's leap,
Cotton at (the distance of) a long stick.
Wrap yourself in a sheet,
And walk through a field of maize—(*i. e.*, there should be room for a man to walk between the rows of the maize plants).

(60). *Kanak birlí til sangne: manjí jáe kat;*
*Núhán jánián jáián ; tá jhungá chaur chupat.*

When wheat is thin, and til grows close together, when a buffalo gives male calves;
And a daughter-in-law brings forth daughters; then the house is ruined.

(61). *Dhaularíe Parmeshrie, dhaulí jhand khadá!*
*Hálá malbá láhke, mainú has gharáa.*

O! white goddess (addressed by women to cotton), spread out your white locks!
Pay the revenue and the malbá (public village expenses) and (also) make me a necklace.—*J. Montgomery.*

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**814. Panjabi saying.**—Be as good as your word.

*Jhunjan dá kí seoná ? Jis dí chháon na dhup.*
*Bolie tán pá líe, nahin tán rahíe chup.*

Why tend the *jhunjan* ? It has neither shade nor scent.
Say and do, or remain silent.
The *jhunjan* (? the *æschynomene cannabina* of Roxburgh) is useless for shade.—*Ghulam Hussain Khan.*

**815. Hindu saying.**—Too much of a good thing. See Vol. II, note 621. Here is a variant:—

*Bahutá bhalá na hansná ;*
*Te bahutí bhalí na chup :*
*Bahutá bhalá na meghlá,*
*Te bahutí bhalí na dhup :*
Too much laughter is not good;
Nor too much silence:
Too much rain is not good,
Nor too much sunshine.—*Ghulam Hussain Khan.*

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**816. Hindustani Proverb :—**

(1). *Qasm kháne hí ke líye hai.*
Oaths are only made to be taken.

(2). *Qasái kí betí das baras kí betá jantá hai.*
A butcher's daughter brings forth a son in her tenth year: (a harsh master gets his work done quickly).

(3). *Qarz kárh mahmání kí ;*
*Laundon már diwání kí.*
I got into debt to give the party,
And now the boys drive me mad: (said of ill success in an undertaking.)—*Chaina Mall.*

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**817. Panjabi Proverbs :—**

(1). *Kán, Ját, kutte dá.*
*Vasáh na karíye sutte dá.*
Trust not a crow, a Ját, or a dog,
Even when asleep. (See Vol. II, note 1118 (4).

(2). *Sás ná nanán, te wohtí ápe pardhán.*
When there is neither mother or sister-in-law,
The bride is herself mistress. (See Vol. II, note 1034 (20).

(3). Here is a variant of the proverb given in Vol. II, note 1034 (22).

*Kuttá ráj baháiye, chakkí chatan já.*
*Ját kí jáne kokle ? Pad-bahere khá !*
Seat a dog on the throne, and he will go to lick the millstone.
What does a Ját know of fruit. He will go and eat a toadstool!

(4). *Gabhan na laverí, te bhánde bhanan nún saherí.*
Nor pregnant nor suckling, you are only fit to break the (household) pots: (said to a useless daughter-in-law).

(5). *Sas nahín sang chalán : sohrá nahín ghundh kadhán.*
Nor heeding her mother-in-law, nor veiling to her father-in-law (an independent bride).—*Chaina Mall.*

# FOLKLORE FROM DIFFICULT SOURCES.

## MALCOLM'S CENTRAL INDIA.

**818. Malcolm's Central India.—Bibliography.**—The following extracts are taken from Sir John Malcolm's well-known work *A Memoir of Central India*, and from the reprint by Thacker, Spink & Co., of the third edition of the same. The second volume contains a great deal of the folklore of the Rájpúts.

**819. The Genealogical Tree of the Rathors.**—Vol. II, p. 105. A book entitled *Bansáwalí Ráthorí*, or Genealogical Account of the tribe of Ráthor, was brought to me on the 30th June, 1820, by Santokh Rám, the kárbár or minister of the Rájá of Amjherá. This roll, for such was its form, was written, in the dialect of the Rájpúts, by themselves, simply called the *Bhákhá* or speech, and by the Marathas, the Rángarí Bhákhá. Its dimensions were taken, and it measured exactly ninety feet in length by sixteen inches wide, and was closely written on both sides. Parts of it were written many years ago; but it is continually receiving additions as the families increase.

Santokh Rám boasted that there was not a Ráthor of any rank or name that was not to be found in this roll; and it appears, from the short examination I have been able to give it, to contain a correct record of all the families of this tribe who have settled in Central India.

[This seems to correspond with the *Pánj* of Bengal, which records all Bráhman births, and should, if still in existence, help much towards the solution of disputed points in Ráthor history.—ED.].

**820. Charans and Bhats of Central India.**—Vol. II, p. 108. The Rájpúts of Central India pay comparatively little attention to Bráhmans. A holy man of that caste has a share of their respect and veneration, but their priests are the Chárans and Bháts, who, to the direction of their superstitious devotions, add the office of chroniclers of their cherished fame and that of their ancestors. These classes have rank as the genealogists of proud and ignorant chiefs; and favoured individuals often combine with that office the station of counsellors, and establish an ascendancy over the minds of their superiors, which is stronger from being grounded upon a mysterious feeling of awe. It is to them that the proudest Rájpút looks for solace in adversity, and for increased joy and exultation in prosperity.

[The whole account of the Chárans, as given by Malcolm, seems to point to the aboriginal descent of the Rájpúts, and to their having sprung from unorthodox stocks. It is therefore noteworthy and interesting.—ED.].

**821. Mythical origin of Charans and Bhats.**—Vol. II, p. 109. According to the fable of their origin, Mahádeva first created Bháts to attend his lion and bull; but they could not prevent the former killing the latter, which was a source of infinite vexation and trouble, as it compelled Mahádeva to create new ones. He therefore formed the Chárán, equally devout as the Bhát, but of bolder spirit, and gave him in charge of these favourite animals. From that period no bull was ever destroyed by the lion.

**822. Superstition the fount of the Charan's power.**—Vol. II, p. 110. The Chárans must understand the rites of worship, particularly those of Síva and Párbatí, the favourite deities of the Rájpúts. They are taught to read and write, and the class who traffic (generally in camels and horses) are shrewd men of business; while the Márú Chárans apply their skill to the genealogy of tribes, and to the recital of numerous legends (usually in verse), celebrating the praises of former heroes, which it is their duty to chant, to gratify the pride and rouse the emulation of their descendants. The Chárán's chief power is derived from an impression that it is certain ruin and destruction to shed his blood, or that of any of his family, or to be the cause of its being shed. They obtain a high rank in society, and a certain livelihood, from this superstitious belief, which they are educated to inculcate, and which they teach their children to consider as their chief object in life to maintain.

**823. Charans—Human Sacrifice.**—Vol. II, p. 111. The Chárán who accompanies travellers likely to be attacked by Rájpút robbers, when he sees the latter approach, warns them off by holding a dagger in his hand; and if they do not attend to him, he stabs himself in a place that is not mortal, and taking the blood from the wound, throws it at the assailants with imprecations of future woe and ruin. If this has not the desired effect, the wounds are repeated, and in extreme cases one of the Chárán's relations, commonly a female child or an old woman, is made a sacrifice. The same process is adopted to enforce the payment of a debt to himself or a claim for which he has become security. It is not unusual, as the next step, to slay himself; and the catastrophe has been known to close in the voluntary death of his wives and children.

**824. Privileges of the Charans.**—Vol. II, p. 111. The females of the Chárans are distinct from all the other population, both in dress and manners. They often reside in separate villages, and the traveller is surprised to see them come out in their long robes, and attend him for some space, chanting his welcome to their abode. The Chárans are not only treated by the

Rájpúts with great respect (the highest rulers of that race rising when one of this class enters or leaves an assembly), but they have more substantial marks of regard. When they engage in trade, lighter duties are collected from them than others. They receive at all feasts and marriages presents that are only limited by the ability of the parties. The evil consequences of a Chárán being driven to undergo a violent death, can be alone averted by grants of lands and costly gifts to surviving relations; and the Rájpút chief, whose guilt is recorded (for all these sacrifices are subjects of rude poems) as the cause of such sacred blood being shed is fortunate, when he can by any means have his repentance and generosity made part of the legend.

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825. **The action of Charans at Weddings.**—Vol. II, p. 112. Chárans, particularly of the Márú class, who are mendicants, attend at feasts and marriages in great numbers, and are in the habit of extorting large sums from the latter by threats (if not satisfied) of sprinkling their blood on the parties met on this joyous occasion; and these threats have been too often carried into execution to make them be deemed idle by the superstitious Rájpúts. Bhím Singh, the son of the Rájá of Báglí, settled, when the Ráwal of Bánswárá was on a visit to me, that he should marry the latter's near relation. But the marriage was delayed on account of a preliminary demand that Bhím Singh should satisfy the Chárans and Bháts who might attend at the wedding: the latter hesitated from the amount (on account of the rank of the Ráwal of Bánswárá) being likely to be too great for his means. He told me it might ruin him; and that once pledged, he was likely, from the common extravagance of their demands and violence in enforcing them, to have the option between poverty and disgrace in his tribe.

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826. **Charans—Self-sacrifice—Human-sacrifice—Chandi.**—Vol. II, p. 112. This extraordinary class of men, who have grown up in spite of habits that is revolting to humanity as a corrective of barbarism, are most numerous and powerful among the petty Rájpút chiefs of Western India; but their influence extends also over Udaipúr, Jodhpúr, Jaipúr, and Málwá. The latter province has, indeed, been occasionally the scene of some of their most cruel *chandís* (such is the term given to their self-sacrifices), many of which might be quoted to show that the feelings of the human breast may be turned by reiteration of precept and example into any direction. The aged and the young among the Chárans are taught not merely to desire to part with existence, whenever the woman of the family, or the class to which they belong, calls for the sacrifice, but from the feeble female of four-score to the child of five years of age they are eager to be the first to die, and this is no rare feeling, but one which appears from the history of this tribe to belong to every individual of this singular community.

I collected a great number of cases well authenticated, not only of individuals, but of families; and in two instances I found that the Chárán inhabitants of a village had sacrificed themselves. A remarkable instance of a *chandi* occurred at Tirla, in the District of Amjherá, about 1745.

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827. **Bhats—Effigies for injuring Enemies.**—Vol. II, p. 113. The Bháts, or Ráos as they are sometimes called by distinction, seldom sacrifice themselves; but as chroniclers or bards, they share power, and sometimes office, with the Chárans. Among the Bhilálás and lower tribes they enjoy great and exclusive influence; they give praise and fame in their songs to those who are liberal to them, while they visit those who neglect or injure them with satires, in which they usually reproach them with spurious birth and inherent meanness. Sometimes the Bhát, if very seriously offended, fixes the figure of the person he desires to degrade on a long pole, and appends to it a slipper as a work of disgrace. In such cases the song of the Bhát records the infamy of the object of his revenge. This image usually travels the country, till the party or his friends purchase the cessation of the ridicule and curses thus entailed. It is not deemed in these countries within the power of the prince, much less any other person, to stop a Bhát or even punish him for such a proceeding: he is protected by the superstitious and religious awe which, when general among a people, controls even despotism.

[The custom above alluded to, or something like it, is current all over India. See Vol. I, note 945.—Ed.].

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828. **Bhats—Effigy for injuring an enemy—Instance.**—Vol. II, p. 114. In 1812 Sewak Rám Seth, one of the principal sáhúkárs (bankers) of Holkár's Court, offended one of the Bháts by pushing him rudely out of his *dúkán* (shop), where he had come to ask alms. This man made a figure of him, to which he attached a slipper, and carried it to court, and everywhere sang the infamy of the Seth. The latter, though a man of wealth and influence, could not prevent him, but obstinately refused to purchase his forbearance. His friends, after some months, subscribed Rs. 80, and the Bhát discontinued his execrations, but said it was too late, as his curses had taken effect; and the superstitious Hindús ascribe the ruin of the banker to it, which took place some years after this unfortunate event.

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829. **Swearing friendship—Ceremonies—Use of opium.**—Vol. II, p. 120. Several of the Rájpút princes west of Chambal seldom hold a Darbár without presenting a mixture of liquid opium, or, as it is termed, *kasumbá*, to all present. The minister washes his hands in a vessel placed before the Ráwal, after which some liquid opium is poured into the palm of his right hand. The first in rank who may be present then approaches and drinks the liquid. The minister washes his hands again, and pours into his palm another dose for the second in rank, and so on. In stanching feuds, it is customary for the parties to drink this intoxicating liquid from each other's hands, which is deemed by the Rájpúts an almost sacred pledge of friendship.

[Compare the method of swearing friendship already noticed in Vol. I, notes 111, 926; Vol. II, note 7.—Ed.].

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EDITED BY

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Bombay Civil Service;

AND

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# Panjab Notes and Queries,

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EDITED BY

CAPTAIN R. C. TEMPLE, *F. R. G. S., M. R. A. S., M. A. I., &c.,*
BENGAL STAFF CORPS;

AND

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# Panjab Notes & Queries.

*A MONTHLY PERIODICAL.*

VOL. III.] SEPTEMBER 1886. [NO. 36.

## RELIGION.

**830. Jatts—Mixture of Islam and Hinduism.**—The mixed ideas which most of the Jatts have on the subject of religion, may be gathered from the statement that a Hindú shrine was erected by them in the Karnál District, in bye-gone days, over a Musalmán, who was accidentally *burnt* to death.

**831. Story of new Shrine in Maisur.**—At Alí, between Gudietam and Melpatí, in the Maisúr State, a Muhammadan has been performing some wonderful cures, of what may be called the regulation type. In the middle of April last he called at the village of Alí, where he asked a villager for some water to drink. The villager, seeing that the applicant was a wayfarer, gave him some butter-milk. Prior to his departure the traveller informed him that he would in two days be visited by a tiger, and he desired that the tiger should be killed, and the skin preserved until he returned. The villager having promised to comply with the request, the traveller left after receiving a piece of cloth from his generous host. As prophesied, two days after the tiger put in an appearance, and was killed, and the skin concealed. After an interval of five days the traveller returned, but was first told that no tiger had been seen in the village. However, taking his former host by the hand, he at once proceeded to the spot where the skin was concealed! He forgave the villager for telling him an untruth, and asked him for the skin, in recompense for which he presented him with a phial containing the milk of some herb, which, he said, would cure every disease that flesh is heir to. He further desired the villager to daily fill up with water the quantity of the liquid taken from the phial. He then disappeared, and has not been heard of since. The villager tested the infallible remedy in his possession, and effected several cures in the village. The matter soon got bruited abroad, and hundreds of people of all castes, creeds, and colors, are now to be seen flocking to the sanctuary established by the villager. On one day alone the crowd proceeding from Bangalore was so great that it was found necessary to add eleven extra carriages to the mail train.

**832. Aphorisms attributed to Tulsi Das.**—

(1). *Man rákhat bairág men, ghar men rákhat ránd :*
*Tulsí, birba ním ko, chákho cháhat kháud.*
Whose heart is set on a celibacy while he has a wife in his house,
Will, O! Tulsí, taste the (bitter) *ním* whilst he would have sugar.

(2). *Ik gharí, ádhí gharí, ádhí men ádh,*
*Tulsí sangat sádh kí hare kot aprádh.*
An hour, half an hour, or half of a half,
O! Tulsí, of a saint's companionship does away with a multitude of sins.

(3). *Hot bhale ke at-bhalo ; hot dání ke súm ;*
*Hot kapút sapút ke, jyún páwak mánh dhúm.*
From the good spring the very good; from the generous spring misers;
From the worthy spring the unworthy as smoke comes from fire.

(4). *Nich nichái ná taje sádhan ke sang :*
*Tulsí chandan bitap bas bikh na taje bhujang.*
The base give not up their baseness for the companionship of saints;
As a serpent, O! Tulsí, gives not up his poison from dwelling in a sandal tree.
—*Chaina Mall.*

**833. Common aphorisms about Ram.**—

(1). "*Rám! Rám!*" *sub koe kahe,*
*Thag, thákur aur chor ;*
*Biná prem rijhe nahín,*
*Tulsí, Nand Kishor!*
Every one says "Rám! Rám!"
Robber, soldier, and thief:
But without love he is not pleased,
(Saith) Tulsí (follower of), the son of Nand.

[Nanda was the foster-father of Krishna, and so Nand Kishor is Krishna.—ED.].

(2). "*Rám! Rám!*" *sub koe kahe,*
*Thag, thákur aur chor :*
*Jo Rám sádhú bhajen,*
*Ohí Rám, kujh hor,*
Every one says "Rám! Rám!"
Robber, soldier, and thief:
But the Rám worshipped by the saints
Is another Rám.

(3). "*Rám ! Rám !*" *sab koe kahe,*
"*Dasrath !*" *kahe na koe.*
*Ik bár* "*Dasrath !*" *kahe*
*Kot jag phal hoe.*
Every one says "Ram ! Ram !"
No one says "Dasrath !"
Say "Dasrath !" once
And reap the reward of a million sacrifices.—*Chaina Mall.*

[This last seems to mean that Dasaratha, the father of Ráma, has not been fairly treated by posterity. Every one worships Ráma, but no one Dasaratha, is the burden of the saying, and the moral seems to be that impartiality is a cardinal virtue.—Ed.].

---

**834. A common religious aphorism.—**

*Sat mat chhoro báware :*
*Sat chhore, pat jae.*
*Sat ki bándhi lachhmi*
*Bohr milegi áe.*
Desert not virtue, thou fool :
Virtue gone is honor gone.
Wealth, bound by virtue,
Will return again to thee.—*Chaina Mall.*

---

**835. Modern Mongolian Buddhism—Metempsychosis.**—Among their other peculiarities, the Mongolian Buddhists possess, besides their regular idols, living gods and goddesses, whom they call *gaiguens* and *darichaus*. These divinities live in monasteries styled *chorés*, hold slaves and land, and occupy a high position in the Chinese hierarchy. There are eight gods and two goddesses in north-eastern Mongolia. The most venerated of all was one styled the Tsagan-Gaiguen or White-Man-God, in whose hands, said the natives, were the keys of the earth.

According to Mongolian belief, the *gaiguens* are re-born by metempsychosis, their souls occupying the body of some new-born child. This fact is indicated by a supernatural sign. The tent in which a new god is going to be born, is always crowned at the moment of his birth by a rainbow. Lámas accordingly repair thither to await the birth of the body. They do not apparently admit the possibility of a girl appearing on the scene when arrangements have been made for a masculine deity. As soon as the boy can speak, he is shown property which belonged to the deceased *gaiguen*, and he should then show his sense of having made use of the articles exhibited in a previous life. If he does not recognize them at once, they wait till later on, and then carry him off to the residence of the lately-deceased Man-God, whose place he takes.

Some Mongolians believe that these gods live on nothing but sugar and tea: others, that they eat and drink like ordinary mortals, and even indulge in drunkenness and vice, but without any ill effects on their health. Two of the gods—the Narband-shín Gaiguen and the Khaunkhaun Gaiguen—were, according to popular belief, supposed to live on ardent spirits, and the Khaunkhaun Gaiguen could change itself from man to woman, and *vice versâ*. It is extremely difficult to obtain a glimpse of these gods, and M. Potanine was not able to get an audience with the Tsagan-Gaiguen.

[Potanine's "gods" are more than likely to be merely high *lámas*, on the model of those of Thibet.—Ed.].

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**836. Singphos—Worship.**—As to Singphos' own traditions of origin, Bisa, one of the most influential chiefs settled in Assam, stated that "they were originally created and established on a plateau called Majai-Singra-Bhum, situated at a distance of two months' journey from Sadiyá, washed by a river flowing in a southerly direction to the Irrawádi. During their sojourn there they were immortal, and held celestial intercourse with the planets and all heavenly intelligences, following the pure worship of one Supreme Being." They have still a confused notion of a Supreme Being, but they propitiate only malignant spirits—like the Thibetans, Chinese, Japanese, and Buddhists almost everywhere, though not Buddhists themselves—called Nhats, of which there are three, the Mu Nhat or the spirit above, the Ga Nhat or spirit below, and the household Nhat or Penates.—*C. H. L.*

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**837. Agricultural Feasts—Ram Naumi—Gop Ashtami.**—At the feast of the Rám Náumí held in their village, parties of women perambulate, strewing grain about as they go. The number of these (*pradakshinas*) perambulations should be one or four, and the grain should be strewn with the right hand.

The day before the Rám Náumí is called the Gop Ashtamí, on which a cow is bedecked with garlands round its horns, worshipped, and walked round one or four times. The woman who is thus worshipping the cow, marks her own forehead with sandal-wood and *sindúr* (red lead), and also that of the cow, who is fed with (*perás*) sweetmeats.

The song sung on this occasion is—

*Hálíá, Panjáliá,*
*Main tainún yád diwáín :*
*Apní khati kháín ;*
*Mere Har ki lekhá láín.*
O ploughman, O yokel,
I give thee warning :
Eat thy own earnings,
And put mine down to Harí's account.
—*W. B.*

## SOCIAL CUSTOMS.

838. **Anthropomorphism in place names.**—See Vol. III, note 487 :—

*Hukm mán Bhíkham chalá, Mathurájí men jáe.*

Obeying the order, Bhíshma went on, going to Mathurá.

The above line occurs in a modern version of the *Mahábhárata* story of Sisupála and Krishna, told me by a bard from Merath (Meerut). Gangájí for the Ganges is of course of a common instance, and from the poem above quoted, is a case of Jamnájí for the Jamná (Yamuná).

*Saníyán chále kopke aur Jamnáji ke tír.*

The warriors marched wrathfully along the banks of Jamná.—*R. C. Temple.*

839. **Kaiths—Power of Caste Punchayats—Marriage Ceremonies.**—The Káiths of Bihár have, after much discussion, recorded a rule decreeing that not more than Rs. 102 shall in future be expended on a marriage ceremony, and the rule is so imperative that any departure from it will be punished by excommunication.

840. **Smelling for Kissing.**—The following, from an article in the last number of the *Orientalist* to hand, by a native writer, throws some interesting light on this point. See Vol. II, notes 6, 451, 969. The Sinhalese, in common with other Eastern nations, do not *kiss*, but *smell*. We sometimes hear them characterising the act of kissing as done by Europeans (and Burghers) as a piece of nonsense, or a meaningless proceeding; but smelling the face, they say, is something by which affection may be indicated! The nose is gently pressed against the face, and the breath is drawn several times with a vehemence proportioned to the affection or love borne to the object! King Dilípa *smelt* (not *kissed*) the mouth of his queen Sudaksiná in secret.

"Here we may remark, *en passant*, that, unlike the European nations (and the Burghers), natives do not kiss (*i.e.*, smell) their wives in public, but always in secret, unseen even by the inmates of the house. The word used in the passage quoted below is *upághráya*, having smelt, from *ghrá*, to smell, with *á* and *upa*.

"An objector may say that there is another word in Sanskrit *chumba*, meaning to kiss, and having no connection with smelling. For instance, we read in the *Hitopadesa* :—

*Akasmádyuvatí vriddham keseshvákrishya chumbati :*
*Patím nirdayamálingaya heturatra bhairshyati.*

"When, without any apparent cause, a young wife pulling her old husband by the locks, and hugging him unmercifully, kisses him, there will be a reason for it.

"But our idea is, that the word *chumba* signifies the particular act of *smelling the face* or other parts of the body in contradistinction to the smelling of other objects, such as a flower, or the like. However that may be, we know for a certainty that the Sinhalese do not kiss but smell.

"It must have been over and over again observed by Judges in the Ceylon Courts that when a Sinhalese Christian, more or less uneducated, is sworn as a witness, he invariably applies his nose to the Bible, and draws the breath, or, in other words, smells the book.

"In Kalidása's poem *Raghuvansa*, in the 3rd book, occur the following verses :—

(3). *Tadánanam mriisurabhi kshitísvaro*
*Rahasyupághráya na triptimáyayau*
*Kariva sittkam prishatair payomuchám*
*Suchivyapáye vinarájipasvalam.*

'The king did not get satiety by kissing (literally smelling) in secret, her mouth having the odour of earth, as an elephant does not satiety by smelling the pond of the forest ranges wet with drops from the clouds at the departure of the hot season.'"—*R. C. Temple.*

841. **Treatment of menstruating Hindu Women—Oudh.**—A menstruating woman is looked on—

First day, as a Mehtaráni.
Second day, as a Chamáran.
Third day, as a Dhoban.
Fourth day, as pure.

While the courses last, she must not touch any of the household utensils, or have any intercourse with the other women of the household. On the fourth day all the clothing, &c., she has worn or has touched must be washed.—*Kakku Mall : Faizábád.*

842. **Singphos—Marriage—Purchase of Bride.**—Among the Singphos polygamy prevails, and chiefs, *i. e.*, village headmen, allow themselves special licence in the number of their wives. The bride is bought, and a feast celebrates the ceremony.—*C. H. L.*

843. **Singphos—Inheritance.**—The Singphos have their own ideas upon the rights of property, and in the case of succession these are peculiar. The eldest son takes the landed estate

with the titles; the youngest, the personalities; the intermediate brethren, when any exists, are excluded from all participation, and remain in attendance on the chief or head of the family as during the lifetime of the father.—*C. H. L.*

## FOLKLORE.

844. **Gurus—Unlucky Name—Oudh.**—It is very unlucky to mention your *Gurú* (religious teacher or guide) by name, as that will cause his displeasure, and bring misfortune on yourself.—*Kakku Mall: Faizábád.*

845. **Dreams—Bathing the feet—Oudh.**—Bathe your feet before going to sleep and you will never dream.—*Kakku Mall: Faizábád.*

846. **Iron—Ghosts—Oudh.**—Iron frightens away ghosts: therefore for thirteen days after a death, those who have helped to perform the funeral ceremonies, should have iron about them. If they neglect this, the ghost of the departed will attack them with it.—*Kakku Mall: Faizábád.*

847. **Reading—Unlucky Words—Oudh.**—It is excusable to pronounce incorrectly the words *náun*, name; *gáun*, village; *tháun* (designation), as they are not themselves intelligible.—*Kakku Mall: Faizábád.*

848. **Owls unlucky—Oudh.**—Never allow an owl to rest on any portion of a building, as that means ruin to the inmates.—*Kakku Mall: Faizábád.*

849. **Broomstick—Luck—Oudh.**—It is very unlucky to be knocked (accidentally or otherwise) by a broomstick while it is being used for cleaning.—*Kakku Mall: Faizábád.*

850. **Broomstick — Brahmans — Oudh.**—When a broomstick has been done with, it should always be laid down, and never kept standing. Mahá-Bráhmans who officiate at the death-ceremonies and are paid for the same, use this device to cause numerous deaths!—*Kakku Mall: Faizábád.*

851. **Curds—Coins—Luck—Oudh.**—During Dasahra festival the first thing to look at every morning should be curds and coins with figures on them (but any coin will do), as then you will have property until next Dasahra.—*Kakku Mall: Faizábád.*

852. **Holi Fire—Epidemic—Oudh.**— In some families in Oudh the fires lighted at the Holí festival in spring are kept alight until the next return of the festival, as a charm against epidemics.—*Kakku Mall: Faizábád.*

853. **Snakes—Lions—Oudh.**—Snakes are very frightened of lions: therefore whenever a snake frightens *you*, call on the lion by name, and you will frighten away the snake.—*Kakku Mall: Faizábád.*

854. **Gular Trees—Sunday—Oudh.**—Never pass under a *gular* tree (*ficus cunia*) on a Sunday.—*Kakku Mall: Faizábád.*

855. **Pigeon's Egg—Oath on the Quran.**—Can any one explain this? In a legend about Sayyid Asmún of Sirhind (*temp.* Sháh Jahán), I find that it is said that an oath on the *Qurán* is deemed to be rendered not binding, if a pigeon's egg be introduced into the book: the words used are:—*Us ne qasam khái, aur Qurán kí qasam khákar, us men qabútar ká andá rakh liá, jis men qasam jhúti ho jáve.* He swore an oath, and having sworn an oath on the *Qurán*, he put a pigeon's egg into it, by which the oath might become false.—*R. C. Temple.*

856. **Folklore in Court—Pigeons.**—An extraordinary incident is reported to have occurred at the Calcutta High Court. One of the translators of the Court, on casually glancing up at one of the racks in the Court record-room, observed a carrier-pigeon seated on it, having a small piece of paper, rolled up in the form of a quill, dangling from its neck and tied on with a piece of silk. The pigeon was seized and the paper taken from its neck, and on examination it was found that the outline of a pigeon had been traced on the paper, and that, within the figure, an inscription in the Persian character had been written. The pigeon and its message were taken to the Chief Justice, who ordered a translation to be made of the letter, when the following words were made out:—"Maulaví Abdu'r-Rahmán, may he be victorious in the case in the High Court before Justice Rames Chandar Mittar and others." There was no signature, and nothing to indicate either from whence the bird came or who flew it.

857. **Possession and Exorcism—Calcutta.**—On the 14th May, at Calcutta, a young woman, while lying in bed with her husband, commenced laughing in an extraordinary manner, and immediately afterwards made a violent attack on his throat, and tried to choke him

to death; but as he was wide-awake, he soon released himself from her grasp, and gave the alarm to the family. On this she became furious, and went on screaming nearly all night.

Next morning Mádhav Kabíráj, residing in Kolutollah, near Babu Murlidhar Sen's house, was called in, but he postponed treatment till the evening. During that day the patient was quieter, and at nightfall Mádhav commenced his treatment by repeating some mysterious *mantars* and ordering the wretched woman to look into a basin filled with water, which for some time she stoutly refused to do. But at last she yielded, and was then desired to give up her name. This enquiry was, of course, to the ghost or *bhút* that possessed her. She said it was Durgá Charan Chandál, and after some more *mantars*, accompanied by threats and the stuffing of a powder up the woman's nostrils, Durgá Charan Chandál was with difficulty induced to announce his consent to leave her. "How is the departure to be managed," enquired the exorcist. "By a shoe," answered the woman. A shoe was accordingly presented to her, which she took up and pressed between her teeth and left the house; but before she had proceeded very far she fainted, and was carried back to the house. When she recovered herself the devil had gone, and she was again an ordinary Hindú woman.

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**858. Pais—Shan Ghosts.**—At the fair held at Bamo on the 7th April 1886, a volunteer performance by a minstrel troupe of the Royal Welsh Fusiliers was immensely enjoyed by the natives, though the unexpected advent of the troupe at the fair grounds with blackened faces, and dressed in more grotesque and fantastic garb, created quite a panic among the women and children, who, at first, fled in all directions. Two of the men were dressed as policemen, and their blackened faces gave them an almost hideous appearance to native eyes. The Shans believe there is a class of persons akin to the *náts* (supernatural beings) who eat people only, and are called *pais*.

One of the Shan men, when he caught sight of these two black fellows disguised as policemen, called out "they are *pais!*" and bolted, quickly followed by the women and children, and that started all the rest. He was soon made aware of his mistake, however, and returned to enjoy the performance with all the friends.

---

**859. Witchcraft in England—Over-looking.**—A suit was lately tried in London, which had reference to the testimentary dispositions of a yeoman and farmer of Barnstaple, who died, December 1885, at the age of eighty. The will, dated June 11th, 1884, was propounded by his widow, his second wife, and probate was opposed by the eight children of his first marriage.

It was substantially in favor of the widow, to whom the deceased left his property.

He was stated to have unquestionably possessed a peculiarity, common to many aged Devonshire people, of believing in witchcraft; and when he became afflicted with a troublesome skin disease, he believed himself to have been "over-looked," and resorted to the "White Witch," living at Exeter, with a view to its cure. The skin disease was known as eczema, and affected the palm of his hand. According to the evidence there was a "White Witch" living at Exeter, and a "Black Witch" residing at Barnstaple. Of the personality of the latter no testimony was given, but upon his consulting the "White Witch," the deceased was told that the marks on his hand were caused by his being "over-looked," firstly, by a woman who lived in the same village with him; and, secondly, by a member of his own family. The woman was denominated "a crab," and the member of his family would be the one that first came running three times to his house. It so happened that one of his daughters, named Ellen, was deformed, and consequently he imagined that she was the "crab," and another daughter, named Maria, he thought fulfilled the description given by the "White Witch" in regard to the mode in which she came to the house.

In support of the case for the will a number of witnesses were called, and they gave evidence of the sound disposing mind of the deceased. One of them stated that the testator showed him his hand, and said—"Look how they are injuring me:" to which the witness replied—"What nonsense: why, it's eczema:" whereupon the deceased replied—"Eczema be damned! it is Ellen and Maria." It was shown that in regard to that delusion, he entertained it up to the time of his death.

Before the case had concluded, at the suggestion of the Judge, the parties came to terms, which were approved of by the Judge, who said it was very difficult to say that to believe in witchcraft meant insanity.

It would certainly be unsafe to hold that in India a belief in witchcraft inferred insanity. —*R. C. Temple.*

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**860. The Bed of Procrustes—Abu Hurera.**—How many, or rather how few, of the apologues, parables, and tales with which the *Talmud* is so liberally garnished, are of actual rabbinical

invention, has not yet been ascertained; and I conceive that "storiology" is not likely ever to number among its students any one hardy enough to undertake the task—for some years to come, at all events. But from the copious selections which have been published in English, it is very evident that the compilers of the *Talmud*—that singular monument of human wisdom and human folly—drew largely from the fictions of India and Persia, as well as from the classical legends of old Greece and Rome. Of this most students of comparative folklore are doubtless well aware. My present purpose is to adduce but one instance—and it is a very curious one—which occurs in the rabbinical "traditions" regarding the infamous citizens of Sodom, who are represented as notorious liars and mockers of justice, and as treating "the stranger within their gates" most villainously. They had a particular bed provided for the weary traveller who entered their city and sought shelter for the night; and if he was found to be too short for the bed, they stretched him to the requisite longitude; if, on the other hand, he was too long, they chopped off the superfluous part of his legs. Now here we have the familiar classical legend of Procrustes, the robber of Attica, who was wont to serve his victims precisely in this manner. But perhaps even the old Greek legend was borrowed from Persia or India, since some trace of it is found, with a Muslim flavour superadded, in an account of one of the adventures of Kurroglú, the bandit poet of Turkish Persia (see Dr. Chodzko's *Popular Poetry of Persia*, printed for the Oriental Translation Fund), where the Princess Nighára, daughter of the Sultan of Turkey, playfully says to Kurroglú, who had obtained access to her in the disguise of a pilgrim, "I will fetch thee one of my father's robes; and if it should be too short for thee, I will have thy legs chopped off just at the place to which the robe will reach; if it should be too long, I will direct a nail to be driven into each of thy heels, that thou mayest become taller." To this sally the bandit-lover replies:—"Then thou wouldst treat me after Abú Hurera's code?"

Who was this Abú Hurera, whose "code" seems to have been similar to that of the Attic robber Procrustes? Certainly not the beloved disciple of Muhammad, who was so nick-named by the Prophet himself from his carrying a kitten on his arm one day—Abú Hurera, father of the kitten—concerning whom, however, I have been unable to learn anything more than that he is the source of a number of apostolic traditions. Evidently Kurroglú referred to a well-known Muslim version of the Procrustes legend, and perchance some Anglo-Indian storiologist will communicate it to this periodical.—*W. A. Clouston: Glasgow.*

**861. Hairy breast—A doubtful aphorism.** Which is right?

*Jis ke chhátí par bál, woh karam chandál:*
*Jis ke chhátí par nahí bál, woh Khudá ká lál.*

Who hath a hairy breast is vile:
Who hath not a hairy breast is God's delight.

or

*Jis ke chhátí par bál, woh Khudá ká lál:*
*Jis ke chhátí par nahí bál, woh karam chandál.*

Who hath a hairy breast is God's delight:
Who hath not a hairy breast is vile.—*K. Raghunathji.*

**862. Child-birth — Flowers — Bombay.**—Spirits delight in the scent of flowers, therefore never enter a lying-in-chamber with flowers in your hands or on your head, as that will make spirits enter in with you.—*K. Raghunathji.*

**863. Child-birth—Menstruating Women—Bombay.**—No woman in her courses should enter a lying-in-chamber, as that will bring the courses upon the confined woman soon.—*K. Raghunathji.*

**864. Child-birth—Children crying—Bombay.**—If a child be born in the night, it will cry in the night-time: if it be born in the day, it will cry in the day-time, and sleep well at night. Such crying will last ten days, three months, or six months.—*K. Raghunathji.*

**865. Child-birth — Menstruation — Bombay.**—Until a mother's courses commence again, no menstruating woman should be allowed to touch her or her baby.—*K. Raghunathji.*

**866. Child-birth—Lucky clothes—Bombay.**—If the fifth day after a birth falls on a Tuesday, a kerchief, if the child be a boy, or if a girl, a bodice, must be placed near the image Satvái and worshipped. Next day it must be removed and securely hidden away. Such clothes are held very lucky among Hindús, and called pure gold of 99 "touch." It is even thought, if the friends of a prisoner can get hold of such a cloth and send him food in it, he will procure an early release.—*K. Raghunathji.*

**867. Child-birth—Umbilical Chord Knots—Bombay.**—If the umbilical chord of a male child have big knots (*gáthí*) in it, he will be followed by as many (*chavle*) brothers as there are knots. If the knots, however, be small ones, it will mean that his future companions will be (*chavalyá*) sisters.—*K. Raghunathji.*

**868. Twitching of the Eyelids—Omen.**

*Pharke drig bám jo níche kí or, to rang men bhang sabhí án, máníye.*
*Urdh or jabhí pharke, to sab sukh ánand mod bakháníye.*
*Kor kí or kare dhan lábh, to chhor kí or ghátak jáníye.*
*Itne sabhe nirdhár kahe; drig dakhin ke biprít bakháníye.*

If the lower left lid twitch, then know there will be a blot on thy happiness.
If the upper lid twitch, then say it will be all delight and pleasure.
If the outer lids, it will be wealth and gain, but if the inner, know it will be loss.
These are all the details (of the left); for the right, say it will be the reverse.—*Chaina Mall.*

**869. Omens—Sneezing.**—See Vol. I, note 949. Here are the full sayings as generally understood in the Panjab :—

(i). *Chhíkat kháe, chhíkat náhe,*
*Chhíkat parghar na jáe.*
*Apní chhík na jáe, káj na iko hoe.*
*Urdh chhík hí gáwan ko, bhawan ná áe soe.*

Sneeze and eat, sneeze and bathe,
But not sneeze and visit.
Sneeze and go not about your work, it will never prosper.
Sneeze and start and you will not come back.

(ii). *Chhíkat náhíye, chhíkat kháíye,*
*Chhíkat ráhíye par soe :*
*Chhíkat parghar na jáíye,*
*Cháhe sarb sone ká hoe.*

Sneeze and bathe, sneeze and eat,
Sneeze and lie down to sleep :
But not sneeze and go to another's house,
Though it be all of gold.—*Chaina Mall.*

**870. Charms and Cures for Scorpion-stings.—**

(i). Repeat the following verses until the pain disappears :—

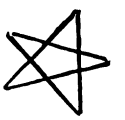
*Kálá bichhú kankarwálá,*
*Gal sone kí málá,*
*Sone ká tera kántá !*
*Lohe ká patnálá !*
*Ind barse, Gaurjá náhe,*
*Bis utare, patnále ko jáe !*
*Kumbhí Narak men pare !*
*Phuro mantar Isrí báchá !*
*Ete báche na tale,*
*To Kumbhí Narak men pare.*

Black scorpion of the stones,
Golden is thy necklace,
And golden thy sting !
Iron is thy (poison) tube !
May Indra rain and Gaurjá (Devi) bathe,
And the poison run out of the tube !
May it fall to the Kumbhí (lowest) Hell !
Work charm at the command of God !
If his word avail not,
Fall then into the Kumbhí Hell.

[Compare the charm for scorpion-sting in the *Indian Antiquary*, Vol. XI, p. 38.—ED.].

(ii). Take out a scorpion's sting and hang it up in the house where children are playing and they will never be stung by one.

(iii). Take a little powdered borax and apply it to the wound, and the pain will at once disappear.

(iv). Draw this figure  in ink three times, at intervals of five minutes, over the wound, and the pain will disappear.

(v). Apply the following to the wound to ease the pain :—

| | | |
|---|---|---|
| Fresh bruised leaves of the bakáyan (*melia sempervirus*) | ... | 1 tolá. |
| *Kolí* (slaked lime) | ... | ½ ,, |
| *Naushádar* (*sal ammoniac*) | ... | ½ ,, |

Mix together with water.—*Chaina Mall.*

## CASTES AND TRIBES.

**871. The Kakhyens or Singphos.**—See Vol. III, note 800. The Singphos have prophecies to the effect that the elephants of the Empress of India will one day have the right to eat the plantains grown in their valleys; and to those possessing insight into the value of the ideas thus held by credulous Orientals not yet weaned from Shamanism, this will speak of itself for the ease with which, by tact, an official well-informed upon the subject of their language, customs, and modes of thought could win over this manly, ungoverned, though tamable, race. English officials have done as much time and again on the frontiers of India with far more difficult material to deal with. Those of the Singphos who have come in contact with us marvel at our knowledge, and look with admiring wonderment at our appliances. What distinguishes them from the lower races on our North-East Frontier, how-

ever, is the result of this admiration. Whereas the savage races merely look on, either awe-stricken or in silent submission to the superiority of beings akin, in their estimation, to evil spirits. The Singphos, on the other hand, are at once inflamed with a craving for that knowledge, the effect of which so astonishes them. Hence their repeated request for schoolmasters; hence also the possibility that those may be right who entertain the idea that the Singphos may one day prove worth the trouble of kindly-directed efforts towards their civilisation. As it is, they are excellent and diligent cultivators when living where the rights of property are respected, and indefatigable traders, travelling, no matter over what distances, or how bad the path, provided the risks of being robbed are not too great. They repudiate all connection with the Shans, once a powerful race on the frontier, now only to be found in isolated villages here and there, and in a fork of the upper waters of the Irrawadi called Bor Rampti—Big Gold Country. These were apparently remnants left behind of the old Shan invaders of Assam, when, driven out by the Burmese, they retreated towards the Shan States and Siam. The Singphos are, as a rule, fine athletic men, above the ordinary standard in height, and capable of enduring great fatigue: their energies are, however, somewhat impaired—though not so much so as those of the Assamese—by the use of opium and spirits. The features are of the Mongolian type. Hard labour tells on the personal appearance of the females, rendering them coarse in feature and awkward in gait. On the frontiers of Assam the Singphos occupy sometimes large villages, consisting of 60 or more large houses, each from 80 to 100 feet long and about 20 in breadth. One chief may preside over several neighbouring villages, which, in that case, are usually colonies of the parent village, thrown off for the sake of convenience in working fields somewhat distant from the parent village, and developed since the growth of the original settlement had necessitated the extension of cultivation being carried further afield.—*C. H. L.*

## LANGUAGE.

872. **False Arabicisms—Naqul—Nakula.**—The following verse occurs in a *munshí's* record of a bard's version of a legend about Krishna:—

ارجن باران بهیم جو دهي بهاري
نقل اور سهديؤ اور اکیا کاري

There were Arjun the brave, Bhím the great warrior,
And Naqul and Sahdeo & (other) obeyers of orders.

Here Naqul is obviously the (*munshí's*) way of writing the purely Hindú name Nakula. His side-note, too, is delicious—"Four warriors, relatives of Kishn Rájá" (*Chár pahilwán, rishtadár Kishn Rájá*).—*R. C. Temple.*

873. **False Arabicism—Zarasand—Jarasandh.**—In the same poem the *munshí* writes:—

*Ik hazár jawán Zarásand ne máre.*
Zarásand slew a thousand warriors.

The name of the celebrated Hindú was Jarásandha. He writes ذراسند so as to make the name look as like an Arabic one as possible.—*R. C. Temple.*

874. **The Indian future.**—Half the trouble that rises between European master and native servant in India is over the future tense. The general Indian idiom in all the languages is to express the emphatic future by the preterite, "I will really do it," "I promise I will do it," are expressed idiomatically by "I have done it" or "I did it." So are "he will be sure to do it," "he will do it directly," "he will do it very soon." To make the above expressions still more emphatic, the native will say idiomatically "he has just done it."

Says the English master: "Are my boots repaired?" Answers the native servant: "Your highness, they have been repaired." "Where are they?" "With the shoe-maker." "Why has he not brought them?" "He has just brought them." Then follows condign punishment for telling a lie, as the boots have obviously not been brought. Now the servant never meant anything more than "the boots will be repaired directly and the shoe-maker will bring them very soon:" so, I need hardly say, would a native understand him.

I have often unsuccessfully tried to enforce the point of this idiom, but surely the proverb (rather riddle) "*Tu chal, main áyá:* you go on, I will come (*lit.*, have come)," used of the door (*kiwár*), should settle the point as to the meaning of the idiom to the most obstinate understanding.—*R. C. Temple.*

875. **Derivation of Coromandel Coast.**—Some writers have held that the word is a corruption of *chola-mandalam*, the country of the Cholas; others, that it is the name of a village near Madras. It is a fact that the English always called the little fishing village of *Karimanal* Tamil, (Black sand), six miles north of Madras, *Choromandel*. In the Collector's office of Chingleput, close to Madras, lies a letter from the Secretary to the Board of Revenue to the Collec-

tor, dated 11th May, 1792, in which the following passage occurs:—"I am directed by the Board of Revenue to desire you will sell the remainder of the timber saved from the vessel wrecked near to the *village of Choramandel* * * *".—*R. Sewell.*

**876. Looties—"Loot"—Sibbandies.**—In 1791 incursions of Tippu's cavalry into the "Company's Jaghir" (*jagir*) kept the English residents and the native inhabitants there in a state of feverish unrest. A letter is extant from the Board of Revenue to the Collector of the Southern Division of Chingleput, dated November 11th, 1791, which uses the word "loot" thus:—"In reply to your application to raise sibbandies (militia) in consequence of the late alarm of looties * * * the Board think that the fears are groundless * * *."—*R. Sewell.*

["Looty" and "lootie-wallah," both as good Hindí as "loot," were in common use at this period. See Yule's *Glossary*. The quotation of the "sibbandies" is an important one in the spelling and history of the word "sebundy."—ED.].

**877. Lady Governess—Title of the Governor's Wife, Madras.**—Was the foregoing ever a recognized title for the wife of the Governor of an Indian Province?

On 18th April, 1791, a Dr. Anderson wrote a letter to the Government of Fort St. George, which is preserved in the record-room of the Collector of Chingleput, on the subject of the introduction of the mulberry tree. He says:—"When I tell you that the Lady Governess has directed a plantation of mulberry trees at the Female Asylum, * * * you will, I am sure, think with me that so favourable an opportunity * * *."—*R. Sewell.*

## GEOGRAPHY.

**878. Mahals of the Ain Akbari—Jalandhar Doab.**—Continued from Vol. III, note 804. The *mahál*s now included in the Jálandhar District are the following:—

Jálandhar, approximately represented by the Jálandhar *tahsíl* Nakodar, Mailsí, and Muhammadpur (now Mahidpur), corresponding with the Nakodar *tahsíl*; Talwan, approximately represented by the Nurmahál parganá of Phillour; Dárdak, with Ráhon as its capital, now represented by the Nawashahr *tahsíl* and parts of the Phillour *tahsíl*—(See Vol. I, note 372)—and of the Phagwárá *ilaqa* of Kapurthalá; Dáraprá may also be represented by Aprá in the Phillour *tahsíl*, as the name is not traceable elsewhere, and seems to signify the western or hinder Dár. When the Dárdak was divided into *taraf* Rahon and *taraf* Phillour, Dáraprá may have been included in the latter. Dárdak is a compound word, and the Sikhs sometimes wrote it Dakdár. The usual explanation of the name is the abode of the *dhák* tree, and it is quite possible that the Arabic word *dár* enters into the names of Dárdak and Dáraprá—(See Vol. I, notes 132, 372).

A few of the minor *mahál*s, not identified, may be included in Jálandhar.

The Kapurthalá State, being more or less intermingled with the Jálandhar District, may be considered next. It included the *mahál*s of Sultánpur, the capital of which is in the south of the State, where the old imperial road to Láhor crossed the western Ben; Shekhopur, near the present capital of the State; Hádáábád, near Phagwárá, and Bhúngá, a small detached tract near Hariáná, surrounded by the Hoshiárpur District, which probably includes part of the old *mahál*s of that name.

Many of the *mahál*s, including several of the smaller ones, are to be found in the Hoshiárpur District. Beginning from the north-west, we find Hájípur Sariáná near the Biyás; Nangal, Dasúha, Miání on the Kapurthalá border, and probably including part of Northern Kapurthalá Garh Díwálah. This lot (with an old fort) in the Siwáliks north of Hoshiárpur and north-east of Hariáná, Hariáná and Akbarábád, Jíora (now Jaura, near the Jálandhar border), Kharakdhár (now Khardehár, near Bahrám, on the Jálandhar border), Chaurássí (now Shám Chaurássí, on the Jálandhar border), Bajwárá, near Hoshiárpur, Pattí Dhúrát (Pattí and Diyánah, near Hárthá), Kothí (near Mahilpur), Sankar Banot (now Garh Shankar); and north of the Siwáliks, Jaswán Balakothí, Loidherí (probably Lohárlí—see Vol. I, note 478), Dhankalí (Dangolí, near Uná), Lálsangi (near Uná), Pálakwá (north of Mánaswál), Mánaswál, Isípur (now Ispur) on the Swán River, and Shergarh on the Satluj. There are thus 23 *mahál*s traceable in the Hoshiárpur District, in addition, probably, to some others not identified.

In Kángrá we find Síbá, Dádá, Chinor, Nandaun (now Nádaun), Kherá or Khíwán Kherá, Gangot, Kotlahr and Nakrodá (now Nagrot) on the Gaj River north of the Biyás, and Sukhet Mandí correspond with the present States of Suket and Mandí. The tribes of the proprietors seem to show that to these should be added Dádiál, Sopar, and Kotlá, but it is not clear where these should be located. Bachhorta is on the Satluj in the Kahlur State.

There remain Islímábád, which may be either in Jálandhar, Hoshiárpur or Kapurthalá, the proprietors being Afgháns; Bhatán, which must be either in Hoshiárpur or Kangrá, as it has a stone fort (if the proprietors are Dúdwál, it must be in Hoshiárpur, near Mánaswál); Tatárpur, with its stone fort, presumably an erroneous fort of Datárpur, the seat of an old principality in

Northern Hoshiárpur, the absence of mention of which is otherwise remarkable; Dardhí, which should perhaps be read Dhadhí in Northern Hoshiárpur; Rahímábád, probably near the Satluj, in Hoshiárpur or Jálandhar, as its proprietors are Ghoríwáhás, but not now known by this name; Rájpur Pattan, with its stone fort, evidently named from one of the ferries on the Biyás, either in Hoshiárpur or Kángrá.

To Barwá, Bísálí, and Khattá, Dún Nágor, Suran, Ghawásan, and Mandhotá, it seems impossible to suggest any clue, unless Bísálí is connected with Chaukí Bisál (Vol. I, note 478). Dún Nágor can scarcely be a correct reading, the only Dún in the Doáb being the Jaswár Dún, which is fully accounted for by Jaswán Balakothí and other small *mahál*s on the Swán River. The Núnnagal of an earlier list of 30 *mahál*s is perhaps the same place.

Of the tribes, the Dhadwál or Dowál are perhaps the Dodh or Dudwál Rájpúts, still found in Bít Mánaswál, the Main are the Manj Rájpúts, the Ránghars are Muhammadan Rájpúts, probably of various tribes, the name not being that of any particular tribe, and the Jaswál, Sihawál, and Nagarkotiá Rájpúts are branches of the Katoch Rájpúts of Kángrá. Compare previous notes, Vol. I, notes 372, 478, 619; Vol. II, notes 500, 511, 996.—*D. G. B.*

## HISTORY.

879. **A Chronicle of Chamba.**—The following notes are compiled from vernacular scraps prepared by Thákur Dás of the Scotch Mission, in the Chambá State, and form a kind of native chronicle of that Panjáb Himálayan State.

In ancient days the land of Chambá was partitioned off among petty Ránás, whose descendants are still to be found, and whose territories were styled *ráhans*. About 2000 years ago (native statement be it remembered.—Ed.), the younger brother of the Ráná of Udaipur (not the Udaipur of Rajputáná according to the native notes: but then where is it?—Ed.), overcame all the local chiefs. His name was Marwat, and he came to Barhampur, now Barmaur, with his son Jai Ashthamb, and made it his seat of government. After a while he turned ascetic and left his kingdom to Jai Ashthamb.

After this there is very little trustworthy information about the rulers of Chambá. Legends and traditions remain, and so do grants to Bráhmans in archaic characters called *pattás*. These early rulers of Chambá took the title of Varmma. The 9th in succession—Aja Varmma—was an ascetic, who performed his austerities at Mader, on the Rávi, where several Saiva stone-carvings are traditionally supposed to be of his time.

The next ruler was his son Meru Varmma, who built shrines and temples to Narsingh and Lakhánand Ganesh at Barmaur, and also one of Nandi, the sacred bull of Siva, on which is an ancient inscription. He also gave grants of land to maintain these places, which are still held by the descendants of the grantees. He further built a temple to Súrya (the Sun), and it is still the custom for the Rájás of Chambá to worship there before proceeding to do homage to the gods at any other temple.

In the time of the 12th Rájá Lakshmana Varmma there was an epidemic and also an invasion from Yárkand, in which that ruler lost his life. The kingdom now came under foreign domination, and the Rání, who was pregnant, had to fly. At Dewál, to the east of Barmaur, she was seized with the pains of labour, and descending from her *pálkí*, gave birth to a child. Then fearing her friends as much as her foes, she tried to conceal the fact, and got into the *pálkí* again as if nothing had happened. However, her attendants forced her to show where she had left the child, and when searching for it, found it being miraculously guarded by rats! They took their young Rájá to Kángrá, where the mother in disguise was sheltered by a Bráhman, who became her priest. For some eight or nine years the Bráhman never suspected the real position of his tenant; but one day the boy-Rájá left the impress of his foot on some flour spilt on the floor. *Reading from this impress* the rank and future destiny of the Rájá, the Bráhman questioned the Rání, and ascertained the story from her. He then took them both to Parbhág, Rájá of Suket, who had the boy educated so as to fill the high station he had a right to occupy by his birth. He was named Músha Varmma on the strength of the episode of the rats, married to the daughter of the Suket chief, and granted the territory of Pánga (the modern Pángí). Thence he drove out the Yárkandís from Chambá, and his line once more ruled at Barmaur.

The next important ruler was the 18th Síla Varmma, who is the first Rájá with a date attached to him. His story is a long one, and must be related hereafter.—*W. B.*

[The Síla or Shíla Varmma is fixed as having built a temple in *St.* 811 or 764 *A. D.* Therefore if he was 18th of the line, allowing 20 years per average reign, Marwat must have flourished about 400 *A. D.*, and certainly not earlier. Marwat is said to have had a son in Kashmír, and the Kashmír Varmmas seem, according to the *Rájataranginí*, to have reigned 855 to 939 *A. D.* These facts tend to show when the earlier Varmmas of Chambá were ruling: the point can, however, only be settled definitively by the inscriptions alluded to by Thákur Dás, and if W. B. will take the trouble to procure workable photographs or transcripts of these, he will be doing a real service to Archæology in India. The inscriptions, though illegible to the Chambá Bráhmans, will doubtless yield up their secrets to Mr. Fleet and other Epigraphists.—Ed.].

**880. History of Kumaun.**—The first steady gleams of information as to the history of Kumáun are, as usual, emitted by the itinerary of the Chinese Buddhist pilgrim Hiuen-Tsiang. Visiting the Himálayan part of these provinces about 635 *A. D.*, he found there a cluster of petty principalities, in which Buddhism was still vigorously flourishing. This faith was, according to tradition, expelled in the next century by Sankaráchárya, Bráhman Saint from Travancore, who, after restoring the Kidárnáth, Badrínáth, and many other temples, died at the early age of thirty-two. By him, or in his memory, was instituted the common but remarkable custom of importing priests from the Dakhan to serve Himálayan shrines.

Both before and after the change of religion, whatever that change was, Kumáun was ruled by the Katyúrí dynasty. Concerning these kings little is known except that their original seat was at Dhikutí on the Kosí, below the hills; and that they eventually, after subduing the highlands, made the Katyúr valley their home. About the middle of the tenth century, probably, they were ousted by Som Chand, a Rájpút adventurer from the Ganges plain, who by a lucky marriage had obtained a footing in the hills. Thus the Katyúrís learnt by experience the fleeting nature of that prosperity which, as they poetically tell us in one of the inscriptions recording their gifts to temples, is unlasting as a flash of lightning, as a bubble of water, as the dew-drop on the leaf of the lotus.

Som Chand is said to have won his power by fomenting strife between the Máras and Phartiyáls, rival factions, which exist in Kumáun down to the present day. He was the founder of the long line of princes known as the Chand dynasty. Towards the close of the fourteenth century Garhwál,—a country which included the modern district of Derá Dún, as well as the modern British and Native Garhwál,—was conquered from its independent Khásiyá chieftains by Ajaipál Panwár, descendant of another Rájpút from the plains who had married a mountain heiress. Before this conquest, Garhwál had been temporarily held by the Malla kings of Nepál, while a Khásiyá revolt had given the Katyúrís temporary re-possession of Kumáun. With the final consolidation of the Chand power in Kumáun and the Panwár power in Garhwál began, between those two countries, a series of small wars, which lasted almost down to the present century.

On hill politics, however, the Muslim chroniclers, who became so busy after their faith had triumphed in the plains, throw less light than usual. Taimúr tells us, indeed, that he carried fire and sword amongst the unbelievers of the tract now called Derá Dún. We hear of Kumáun sometimes affording a temporary refuge to turbulent Rájpút chieftains flying before the governors of Badáun and Sambhal, or to seditious Muhammadan nobles from Dehlí. A mountain prince who visited the last-named city made with his bow, so difficult yet successful, a shot at a vulture that the applauding emperor rewarded him with a grant of land; and after this it became the fashion for successive Rájás of Kumáun and of Garhwál to seek Dehlí and pay homage at least once in their lives. Yet for nearly four centuries after the Muhammadan conquest the hills of Kamáun were to the Muhammadans an unknown land,—a land of torrent and precipice, of dense forests, of fierce wild beasts, and of men hardly less fierce and wild. So late as the reign of Akbar, the author of the *Táríkh-i-Badáuní* tells us strange tales of feathered and flying men who were reported to inhabit Kumáun.

But from Akbar's reign onwards the history of Kumáun, if not of Garhwál, is sufficiently continuous and minute. About 1560 *A. D.*, the adopted son and successor of a murdered Kumáun Rájá founded Almorá on the "bleak hill" where his father had been slain. In 1570 and 1575, Hussain Khán, called by Mr. Blochmann "the Bayard of Akbar's reign," but by his own contemporaries "the Patcher," led crescentades into the mountains, intending probably to explore the mineral resources of the hill chiefs who were supposed to be great hoarders. Hussain Khán's nickname was derived from the fact that after the manner of the old Christian treatment of Jews, he used to make all Hindús under his rule wear a distinctive patch on their clothing. Of his contemporary, Rájá Pudrá Chand of Kumáun, is related a tale which is perhaps common to the folklore of many countries, but which is best known to Britons when told of "the Bruce of Bannockburn." Deserted by his followers after a defeat, Pudrá Chand "lay down to rest beneath a tree, and looking upwards saw a spider spinning its web and trying to unite one point with another. Six times the spider failed, but the seventh time he succeeded, and completing its web, began to eat the flies that were caught in it. The Rájá reflected that if an insect could thus by perseverance attain its object, so might a man by perseverance overcome his enemies."

[To be continued.—ED.].

## ARTS AND INDUSTRIES.

**881. Arts of the Singphos.**—The Singphos understand the smelting of iron, and their smiths, with no implements but a lump of stone for an anvil, and a rude hammer, and with metionic

iron, or hoops off bales of Manchester cotton goods for raw material, forge weapons, spear, and arrow heads, knives, and especially *dâos*—a kind of flat-ended sword like a *machete*—which are highly-prized all over the frontier for their admirable temper and durability. They manufacture their own wearing apparel, and their looms are neat and simple. The yarn is dyed previous to wearing, and their patterns are generally checks and tartans, of which they are very fond. They use a kind of indigo as dye, also the bright yellow root of a creeper.—*C. H. L.*

882. **The arts of the Miris—Rafts.**—There is probably no people on the face of the earth more ignorant of arts and manufactures than the Míris. They are decently clad, because they exchange the wild produce of their hills for clothes, and they purchase cloths with the money received from Government as blackmail commutation, but they cannot make for themselves any article of clothing, unless the cane bands and bamboo crinolines can be so called. The most distant tribes, their cognates, manufacture coarse cotton cloths; but though the Míris are in constant communication with them, as well as with the people of the plains, they have not the remotest idea of weaving.

They cannot journey two or three days from their village without having to cross a considerable river. If it be not fordable, a rough raft of *káku* bamboos (*bambusa gigantea*) is hastily constructed; but though constantly requiring them, and annually using them in their journeys to the plains, they have never yet attempted to construct a canoe. This is the more strange as the Abors of the Dihong river make canoes for use and for sale.

883. **Sericulture in Siam.**—Continued from Vol. III, note 808. The following is a description of the spinning machine in vogue in Siam. It is very simple, and consists of a thin piece of soft wood about two inches broad, bent in the shape of a horse-shoe; about ten inches from its extremities a piece of wood of like thickness and breadth, and having a small hole in the middle, is fixed horizontally, and about six inches above it is a small winder placed horizontally in the same manner. The two extremities of the machine are fixed on two small flat pieces of wood, having a groove on the inner side, which enables it to be fixed on to the rim of an earthern pot. It thus stands over the mouth of the pot filled with boiling water, in which a number of cocoons have been thrown. The spinner sits before a small fire-place, on which is placed the pot with the spinning-machine fixed firmly on to it, and with a stick having a small slit at the top, shakes the cocoons in such a manner as to collect the threads of about half the number in the pot. Having twisted them with the hand into a single thread, it is passed through the small hole and fastened loosely over the winder. It is then pulled out with the right hand, the winder being thus caused to revolve, and is gradually heaped up in a basket close at hand. In the left hand the spinner holds the stick described above, with which to keep down the filament when it becomes entangled. This machine is called by the Laos *mak-khueng-talok*, and its height is generally about three feet.

The method of reeling is as follows:—The thread is reeled on a winder twenty inches long, fixed horizontally on a stand, on which the thread is improved by scraping off with a knife where it appears irregular, and by removing any blemishes. It is then re-reeled on another winder, made of two sticks, fixed horizontally on the extremities of a piece of wood about two feet high. This is held in the middle with the left hand, and the thread wound in zigzag fashion with the right over the extremities of the cross sticks. The skein thus takes the shape in which it is generally sold.

Sometimes this winder is replaced by another, formed of four cross pieces instead of two, the extremities of which are joined with a string; it is then laid horizontally on a stand, is furnished with a handle, and the thread is reeled over the strings. This winder, called *ra-wing*, is used both by the Laos and the Siamese.

When it is required to twist a double thread or tram another instrument comes into use. A narrow stand, about four feet long, contains at one end a large wheel turned by a handle; a string is passed over the latter and round a piece of iron a foot in length, projecting from the stand on one side and rounded at the end. Some rough cotton is wound over the middle part in which the string catches so that in turning the wheel the iron point revolves quickly. The two or more threads are tied together to the extremity of the iron instrument, and this in revolving twists them firmly together.

## DISTRICT WORK.

884. **Products from Palms—Burma.**—A farinaceous substance, resembling sago, is obtained from the pith of several palms. Such are the talipat or *pepeu* (*Corypha umbraculifera*), another species (*Corypha Gebanga*), the *minho* (*Caryota urens*), the *toungong* (*Arenga saccharifera*), and the *mudaing* (*Cycas rumahit*). The cocoanut or *ong* (*Cocos nucifera*) is cultivated on all parts of the seaboard.

The leaves of the talipat or *pepeu* are used as fans, and for writing on; in the latter case being pegged or sewn together, gilded sometimes in patterns on a vermilion ground, and rubbed with petroleum to keep away insects and damp.

The leaves of the *minho* afford fibre, and the stem of the *mudaing* exudes a resin used in sores. The juice of the *htan* affords toddy, and therefore, by boiling down, sugar; and the trunk is applied to many uses. The leaves of the *toungong* yield fibre, the hollowed stem serves for pipes, and the juice drawn at flowering time gives toddy and sugar. These two last-named products are also derived from the juice of the *thenboung* (*Phœnix paludosa.*

The *dani* or water-palm (*Nipa fruticans*) fulfil many duties; its roots bind the soil of the river banks; the leaf is universally employed in thatching; the juice is converted into toddy, sugar, and vinegar; the fruit is eaten when ripe; the flowers are made into a preserve, and the branches are used as fuel.

The prevalent habit of betel-chewing renders the areca nut palm (*Areca catechu*) one of the most important of this very useful family.

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## SONGS AND CATCHES.

885. **Marriage Song.—**

GIT LAGAN KA.

(1). *Bábá mere! Janiyar hamen parná!*
*Hamen dhúndhe bar sánvará!*
My father! author of my being! get me married. Search out for me a handsome husband!

(2). *Dhúndho, meri ládo, Dilri ká Ráo;*
*Agré Chaukhandi ká Ráo.*
My darling, I have found for thee the King of Dehli and Agra, and the Ruler of the Four Quarters (of the earth).

(3). *Chángá, mere bábal, lagan likhá:*
*Púchho Pandit jotasi.*
Father! consult Pandits and astrologers to fix an auspicious moment.

(4). *Likhiyán, meri ládo, bhalré bhág!*
*Kartár karé so hoiyán!*
My darling, thy fortune is good! Yet God's will be done!

(5). *Kartár likhiyán hoé, bábé! Karam likhiyán páiyán!*
What God decrees will be, my father! We obtain the fate which is appointed for us!

(6). *Bal Jiyoré!*
God's will is all-powerful!

(7). *Gangá tú bích Godávri púnyú:*
*Pihové húáiyán.*
I have bathed in the Ganges and Godávarí and at Pihowá on the full moon day.

(8). *Bal Jiyoré!*
God's will is all-powerful!

(9). *Dúron, meré bábé, ávegi barát!*
*Unché díjyo baithná!*
Father! the marriage party will come from afar! Give them a lofty seat!

(10). *Bal Jiyoré!*
God's will is all-powerful!

(11). *Sajanon ké ré mal dhovén pánv:*
*Loaké thál kacholnén.*
With pans and vessels wash and rub the feet of the guests.

(12). *Bal Jiyoré!*
God's will is all-powerful!

(13). *Dendá meré bábé panséré muthiyá;*
*Sárhé chúséré láduvé.*
Give them handfuls of food weighing five *sers*, my father, and 4½ *sers* of laddús.

(14). *Bal Jiyoré!*
God's will is all-powerful!

(15). *Dendá meré bábé, chhák parák;*
*Ghunghriyálé páparán.*
Give them, my father, flat and round cakes, and light pastry.

(16). *Bal Jiyoré!*
God's will is all-powerful!

(17). *Kai man, meré bábé, balá tél!*
*Kai man jalí phúl bátiyán?*
How many *mans* of oil and how many *mans* of wicks were consumed, my father?

(18). *Bal Jiyoré!*
God's will is all-powerful.

(19.) *Nau man, meri ládo, balá tél:*
*Sárhé tín sér phúl bátiyán.*
Nine *mans* of oil were burnt, my darling and three and a half *sers* of wicks.

(20). *Kánon ko meré bábé dhindhe;*
*Upar toté báliyán.*
Give pendants and rings for my ears, my father:

(21). *Máthé ko, meré bábé bindí dé;*
*Tiká jarat jaráú ká:*
A spangle for my forehead; a forehead-spark set with jewels, my father:

(22). *Nák ko, meré bábé, bésar dé :*
*Bullá ratan jaráú ká :*
A ring for my nose ; a ring set with jewels, my father :

(23). *Háthon ko, meré bábé, gajaré dé ;*
*Chhanyá, pachhelí chúriyán :*
Bracelets for my hands; bracelets, armlets, bangles, my father :

(24). *Gal ko, meré bábé, málá dé ;*
*Hár, hamél, chaukíyán :*
A necklace for my neck; chains, necklets, brooches, my father :

(25). *Páhún ko, meré bábé, jhánjhan dé ;*
*Bichhué ratan jaráú ké.*
Anklets for my feet ; toe-rings set in jewels, my father :

(26). *Sís ko, meré bábé, chunrí dé ;*
*Dandiyá motí chúr ké.*
A spotted sheet for my head ; a mantilla sparkling with pearls, my father.

(27). *Dendá, meré bábé, tíyal pachás,*
*Upar so hain choliyán.*
Give me, father, fifty suits of clothes, and bodices besides.

(28). *Dendá, meré bábé, ghoran kí lár,*
*Upar jín banátiyán.*
Give me, father, a string of horses, with saddles of broadcloth.

(29). *Dendá, meré bábé, hathí do chár ;*
*Sohén jarad amáriyán.*
Give me, father, a couple of elephants, with litters of yellow gold.

(30). *Detá, meré bábé, Janiyar gauánmahiyán dán :*
*Simdhan jogá jhotará.*
Give, my father, cows and she-buffaloes and a male buffalo for your connection by marriage.

(31). *Dendá, mere bábé, kásní kí lár ;*
*Upar loté jháriyán.*
Give, my father, a set of bell-metal dishes, drinking vessels, and pitchers besides.

(32). *Dendá, meré bábé, kalsé toknén ;*
*Mánhi chhanké béluvá.*
Give, my father, jugs and water-vessels in which small cups do ring.

(33). *Likh to, meré bábé, dahéj ;*
*Apné qalam nikálaké.*
Take your pen, my father, and write down my dowry.

(34). *Dán to, meré ládo, likhá nahín hoé :*
*Jo diyá so punyá kiyá.*
Presents, my darling, are never written down : what we give we present once for all.

(35). *Jis ghar meré janiyar itná na hoé ;*
*Unká kyá havál rahé ?*
What becomes of those, my father, who have not so much as you !

(36). *Dátá, meré ládo, karí dán ;*
*Súm dám lé kháé.*
Only the generous can give so much, my darling ! The miser uses himself what he gets.

(37). *Ajhú ho, meré ládo, ajáná ganvárú ; har pher dendá gáliyán.*
These clowns are still ignorant, my darling ; ever are they abusing me.

(38). *Gálí ka, meré ládo, karo na afsosá ; dhí jáne so hí háriyán.*
Dont fret over abuse, my darling; he that has a daughter must submit to insult.

(39). *So raho meré bábé, be paresán ápní larkí ko biyáh kí.*
Sleep now, my father, free from care, as you have married your daughter.

(40). *Sabhí kuchh diyá, lakhdátá meré báp ; ek na díyá mujhé hinsání.*
My generous father, you have given me but one thing, a mare you have not given.

(41). *Jis charh áve jis charh jáve ; jas hamen barháiyán.*
On which mounted I could come, and go and bring credit to both of us.—*W. Crooke : Etáh.*

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**886. Verses by Qutbu'ddin of Kashmir.**—Below will be found a few verses by Sultán Qutbu'ddín of Kashmír—(See Vol. II, notes 432, 836)—who lived in 1377-1393. They afford a fair specimen of the poetry in vogue there in his day, and are of the familiar ambiguous type affected by the Súfis and Muhammadan poets generally. Is he apostrophising the deity or his mistress? The verses purposely leave us in doubt.

*Ai ba-gird-i-shama', rawít 'álamí parwána :*
*Az lab-i-shírín to shorí ast dar har khána.*
*Man ba-chandí áshnái mí-khuram khún-i-jigar :*
*Ashná rá hál ín ast : wái ! bar bigána !*
*Qutb miskín gar gunáhí mí-kunad, 'aibash mukun ?*
*'Aib na búd gar gunáhí mí-kunad diwána !*
Around the flame (of thy face) gyrates the world as a moth.
From thy honied lips goes a cry into every house.
I from much love am devouring my heart's blood.
If it be thus with a lover, alas for the stranger !
If poor Qutb commit a sin, is his the fault ?
It is no fault if the demented commit a sin.—*W. B.*

**887. Native Soldiers' view of the Afghan Campaign of 1878.**—Continued from Vol. III, note 546.—

VII.

*Fauj utarí Jamrot; ot rakhí Maullá dí:*
*Tambú or jhande khare kite nishán hain.*
*Mái malika dá hukm áiá: "bajá láo, sabhí log; main bakhshángí hude; bahut bakhshán inám hain;*
*Jang karo nál khushí se; bahádurí dasoí páo; jo hovegá gídí wo hove wairán hain."*
*Jarnel Búran Sáhib to ujágar bahádur haí; Rábat Sáhib marú jin Kábul khushí Khálsá tamám hain.*

VIII.

*Sikhán khushí to manáí: kunkán kitá bamáhí:*
*Gurú dá aswárá Granthá áge léján hain.*
*Charhe Chaudhvín Satáí; ákh zará ná bhanwáí;*
*Aise bahádur ik same kadhe ján hain.*
*Charhe Pantálí; mekhzín leo bhárí; aise bahádur rát rát aprán hain.*
*Jarnel Búran Sáhib to ujágar bahádur hai! Rábat Sáhib márá jin Kábul khushí Khálsá tamám hain.*

IX.

*Charhiá Khachar Bátarí Topkhána: Káká Singh golandáz us de ná chhorín maidán hain.*
*Woh márat hain gole jo chhánt-khosí, jo pahár gargarán hain.*
*Ae jab Gaid, te ot rakhe Sáin dí, upre dí ráh band kiná tamám hain.*
*Jarnel Búran Sáhib to ujágar bahádur hai; Rábat Sáhib márá jin Kábul khushí Khálsá tamám hain.*

X.

*Charhiá Panjáb Hátá, Bangál Hátá: Sabhí charhí Gore dí fauj: kul chaliá tamám hain.*
*Charhe Mandráj Bambaí Hátá: charhí Polis dí fauj: rákhí rakhdí tamám hain.*
*Charhia Gyárvín Risálá matwálá; hoshiyár rahe jung men: Karnel Bail Sáhib Bahádur jo kartá kamán hain.*
*Jarnel Búran Sáhib to ujágar bahádur haí; Rábat Sáhib márá jin Kabul khushí Khálsá tamám hain.*

XI.

*Rijman Terhvín jab áí, ján zará na lukáí:*
*Máran hathiyár tobá karte Pathán hain.*
*Lare Gyárvín bahádur, ujágar kul London men;*
*Sháhzádá dí fauj jit leo maidán hain.*
*Lúte hathiyár, tambú, kanát; lúte khachar aur ghore; charhe lúte tamám hain.*
*Jarnel Búran Sáhib to ujágar bahádur hai; Rábat Sáhib márá jin Kábul khushí Khálsá tamám hain.*

XII.

*Gyárvín lase Shinwárí; bájí zará na hárí: Karnel Finshan (فن شن) Sáhib bahút húe míhrbání.*
*Fauj máre hathiyár, wa chárpái (چارپائي) mulkont nún bhág gae: gídí chhor chalio Maidání.*
*Fauj larí besawál sián wáng: Miyán Sardúl Singh. Risáldár Bahádur Trum laráio tamám hain.*
*Jarnel Búran Sáhib to ujágar bahádur hai; Rábat Sáhib márá jin Kábul khushí Khálsá tamám hain.*

VII.

The army halted at Jamrot, and put their trust in God: their tents and standards were pitched.

The Queen-Mother's order came: "Attend every one; I will give rank, and I will give great rewards:

Fight with joy and reap the reward of bravery; those that are cowards will be ruined."

General Búran is a famous warrior. All the Royal Army was pleased when Rábat Sáhib took Kábul.

[Jamrot is Jamrúd, at the foot of the Khaibar Pass. Sir F. Roberts now appears as Rábat Sáhib in place of Rápat Sáhib as before.—ED.].

VIII.

The Sikhs were delighted: and joyfully made ready the food (for the way): the cavalry carried their Guru's *Granth* in front of them.

Up went the Fourteenth and the Twenty-Seventh (Regiments of Sikhs), and never turned their eyes back: such warriors as these advance continuously.

Up went the (Forty-fifth Sikhs') heavy stores: such warriors as these advance (even by night).

General Búran is a famous warrior. All the Royal Army was pleased when Rábat Sáhib took Kábul.

[The Gurú's *Granth* means the Sikh Scriptures. *Mekhzín* in the text is for "Magazine."—ED.].

IX.

Up went the Mule (Mountain) Battery of the Artillery: Káká Singh, the gunner, never leaves the field.

When they send forth their death-dealing balls the hills tremble.

When the (Corps of) Guides came relying on God, they filled up all the upper (mountain) passes.

General Búran is a famous warrior. All the Royal Army was pleased when Rábat Sáhib took Kábul.

X.

Up went the Panjáb Province and the Bengal Province; up went all the White Army: they all went up together.
Up went the Madras and Bombay Provinces; up went the army of Police, keeping their honor (intact).
Up went the fighting Eleventh (Bengal Lancers) Cavalry, awake in war, with Colonel Bail in command.
General Búran is a famous warrior. All the Royal Army was pleased when Rábat Sáhib took Kábul.

[The XIth Bengal Lancers was the writer's Regiment, and they play accordingly a prominent part in his account. Karnel Bail is Colonel Boyle, at that time in command.—ED.].

XI.

When the Thirteenth (Shekháwatí) Regiment came and had no fear of their lives, the Patháns asked for quarters when they struck them with their arms.
The Eleventh fought, who are famous, through all London, and the Prince's Regiment gained the victory.
They took arms and tents; they took mules and horses, and went robbing along.
General Búran is a famous warrior. All the Royal Army was pleased when Rábat Sáhib took Kábul.

[The XIth Bengal Lancers is one of the "Prince of Wales's Own." The "looting" put down to the "gallant Eleventh" by the bard is strictly bardic exaggeration.—ED.].

XII.

The Eleventh fought the Shinwárís and were not beaten; Colonel Finshan was very kind.
They struck them with their arms and the enemy (?) fled home: the cowards left the field.
The (British) army fought like tigers: Miyán Sardúl Singh, the Risáldár, fought with all his troops.
General Búran is a famous warrior. All the Royal Army was pleased when Rábat Sáhib took Kábul.

[Who was Colonel Finshan? Note *trum* for the English "troop:" the troop in question was the second troop of the XIth. To be continued.—ED.].

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**888. Rhymes taught to Parrots.**—See Vol. III, note 134.

(1). *Latpat panchhí, chatr sujáu,*
*Sub ká Datá Srí Bhagwán!*
*Parho, Gangá Rám!*
Lively bird, wise and intelligent,
The Giver to all is the Holy God.
Say it, Gangá Rám.

[Gangá Rám is here evidently an honorific title to parrots. ee Vol. II, note 245.—ED.].

(2). *Chitrakút ke Ghát par bhaí santán kí bhír.*
*Tulsí Dás chandan ghise, tilák det Raghbír.*
At the Chitrkút Hill the saints assembled in crowds.
Tulsí Dás rubbed on the sandal wood and marked Raghbír's (Ráma) forehead.

[Chitrakút Hill in the Bándá District, now a great place for temples, is much concerned with the doings of Ráma, chronicled by Tulsí Dás in his famous version of the *Rámáyana*.—ED.].

(3). *Sítápat kí kothrí; chandan jare kiwár;*
*Tálí lagí prem kí; kholo Kishn Murár.*
The house of Sítá's lord (Ráma); its door is set with sandal leaves;
Its key is love, and Kishn Murár opens it.

(4). *Sevín Chitrakút paramdhám,*
*Jahán biráje Sítá Rám.*
Worship Chitrakút, the great abode,
Where dwell Sítá and Rám.—*Chaina Mall.*

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## PROVERBS AND SAYINGS.

**889. Miscellaneous agricultural proverbs from the Hushiarpur District.**—Continued from Vol. III, note 813.

(62). *Hari khetí dekhke, mat gaibhe karsán.*
*Jholá jhakhar bahot hai: ghar awe tá ján.*
Let not a farmer boast when he sees his green field.
Storms and winds are plentiful; let him wait till the harvest is gathered.

(63). *Khetí, patí, bandagí, ate ghore dá tang;*
*Kar chára háthin apní; Bháwen lakhán howen sang.*
Field work, letter writing, the worship of God, and tightening the girths of your horse: do these four things with your own hands, even if a hundred thousand people are about you.

(64). *Bhed bhúrí, mahains dabí, dárhí wálí ran;*
*Tine chíján chhadke, saudá karín nishang.*
A white sheep, a piebald buffalo,
A woman with a beard;
Let alone these three, and engage in business without fear. (They say, a man who marries a woman with hair on her chin dies soon).

(65). *Tine gal na jáno;*
*Chaudhrí rahá kachahrí jáno;*
*Núh barje sás nú kháno;*
*Bhon rahe baton bahno.*
Consider these three things as impossible:—
That a *chaudhrí* has stopped going to the ruler's court;
That a daughter-in-law has stopped her mother-in-law's food;
That land is fit for ploughing and has not been ploughed.

(66). *Parhathín banj, sunehín kheti ;*
*Kadhí na hon, batí de teti.*
To trade through strangers, to ask others to cultivate your fields ;
By this means never will 32 become 33, (*i. e.*, there will be no profit).

(67). *Bandranwálí zamín na báhie, bháwen bagtá howe páni.*
*Us gáon de had na basíe, jithe aurat howe mukadamáni.*
Do not cultivate land where monkeys abound, even though you can irrigate with water.
Do not reside in a village where a woman is the *Lambardár.*

(68). *Age soná, pichhe pítal.*
Gold before, brass behind : (said of the effect of *chohs*).

(69). *Poh sathrí Mágh bharí,*
*Phágan mahíne charí na charí.*
A handful in Poh and a sheaf in Mágh,
In Phágan to graze or not is the same : (said of the use of green corn for cattle : the later it is cut the less good it does as fodder).

(70). *Hal dharakní, ran karakní, dhagá jáe ikbásá ;*
*Us hálí de jíuní dá haigá kí bharwásá ?*
When the plough jerks and the wife is a shrew, and the bullock bores in one direction ;
What hope is there then for the ploughman's life ?

(71). *Hal halikar, gandal dátí, ghar áwan tá ran laráí.*
*Rabbá, hun marán, kí pichhlí ratí !*
A plough that shakes, a sickle with knots in the handle, a quarrelsome wife when I come home :
O God, may I die now, or later in the night.

(72). *Budhá hoyá dhoriá !*
*Tainun thungan káon !*
*Galon panjálí láh leí,*
*Te koí ná lendá náon !*
The plough-bullock has become old !
Crows come and peck at you,
The yoke is taken from your neck,
And no one thinks any more of you.

(73). *Dand hile, sing ugale, dhoriá male kánh,*
*Khol khasama talarí, horí de gal bánh.*
When the teeth are shaky, and the horns loose, and the neck of the old bullock has been rubbed,
The master takes off the little bell (which is put on favourite cattle) and ties it on the neck of another.

(74). *Awal máh Riárkí ; Kanak Sipríán Ghar ;*
*Cháwal Jhiring, Múnaká, awal Náráingarh ;*
*Mithá iláká Hoshiárpúr, Bhadarkálí, Garh.*
The best *másh* is from Riárkí (Gurdáspur District) ; Sipríán (Dasúyá *tahsíl*) is the place of wheat ;
The best rice is from Náráingarh, the next best from Jhiring and Múnak (all three places in Dasúyá *tahsíl*).
The tracts for sugar are Hoshiárpúr, Bhadarkálí (Uná *tahsíl*), and Garhdiwalá (Hoshiárpúr *tahsíl*).

(75). *Karamhín paílí kare,*
*Dhagá mare, ya totá pare.*
When the luckless man engages in agriculture, his cattle die, or he (somehow) suffers loss.

(76). *Halán tin, suháge chár, chhole bije derh kanál ;*
*So bhí bádh le sarkar : sánun kí mámlá nál ?*
With three ploughs and four clod-crushers, only one and a half *kanál* of land is sown with grain ;
That is taken by the Government : what remains to me then after paying the revenue ? (*i. e.*, any one who is so well supplied with agricultural implements and sows so little, is a fool for his pains).

(77). *Ráh rahn, tá gáh gahn.*
When it is too hot for travelling on a road, is the time to tread out the corn.

(78). *Zoráwar dí bhiálí ;*
*O mange hissá, ta o kadhe gálí.*
When a bully is a partner ;
The one asks for his share, the other gives abuse.

(79). *Kheti khasamán setí.*
*Jis khetí vich khasam na jáwe ; o khetí khasam nún kháwe.*
A field and its master should be one.
When the master neglects his field, that field ruins its master.

(80). *Hal na phál, merá Budhú bhiál.*
My partner, Budhú, has neither plough nor ploughshare, (*i. e.*, is a useless partner).

(81). *Kahí khwárí, tanglí, samhal átá gun.*
*Pahle bhánde páeke, pichhon than nún chung.*
For the spade, the axe, the four-pronged fork, and the kneading of flour, care is necessary.
First put milk into the vessel, then suck the udder. (It is a common practice when milking sometimes to milk straight into the mouth).

(82). *Barse to sher : nahin to dher.*
If it rains like a lion ; if not like dung. (Applied to land.)—*J. Montgomery.*

**890. Proverbs of the Hushiarpur District —Skits on the various tribes and castes.—**

(83). *Tar tarkárí na mathá pakwán.*
*Bhábrá zát na Hindú na Musalmán.*
A cucumber is not a vegetable, nor is *mathá* (food given at weddings) cooked food.
A Bhábrá is neither Hindú nor Musalmán.

(84). *Rajiá Jat uthâwe kal ;*
*Rajiá mainhán ná bagdá hal ;*
*Rajiá Khatrí jâwe tal ;*
*Rajiá Báhman paindá gal.*
When a Jat is well off, he makes a noise.
When a buffalo is gorged he refuses to plough ;
When a Khatrí is well off he (still) cringes ;
When a Bráhman is well off he begins to quarrel.

(85). *Káon, Kamboh, Kalál kabilá páldá ;*
*Jat, mainhán, sansár kabilá gáldá.*
The crow, Kámboh, and Kalál nourish their families ;
The Jat, buffalo, and crocodile destroy theirs.

(86). *Jat nachâwe turá, wuh bhí burá !*
*Báhman rakhe chhurá, wuh bhí burá !*
*Gadí lakar dhurá, wuh bhí burá !*
*Sáwan lage purá, wuh bhí burá.*
When a Jat prances on horseback, it is bad !
When a Bráhman goes about armed, it is bad !
When the axle of a cart is of wood, it is bad !
When a south wind blows in Sáwan, it is bad !

(87). *Jat muhásil, Báhman sháh,*
*Baniá hakim, kahr Khudá !*
When a Jat is tax-collector, a Bráhman money-lender, and a Baniá ruler : (these are signs of God's wrath).

(88). *Jaton ráj nahín ;*
*Mothon káj nahín.*
A Jat does not make a good ruler ;
Nor can much be made from *moth* (millet).

(89). *Kothe charhke hoká dendí : "koi merá hálilage ?*
*"Dhí merí bhatá dhowe ; put balede age."*
*Já paián chaurán, mile suháge !*
*Jati khari dáda hage !*
(A woman) gets on a house and shouts : "Will any one plough my land ?
My daughter shall take his food out to the fields, and my son shall go with the cattle."
When, however, the four ploughings are over, and the clod-crusher has been used,
The Jatní will then begin to abuse !

(90). *Ján Jat di pai biái,*
*Kisí núu phuphí kisí núu tat.*
*Ján Jat de site pake,*
*Saki bahin núu denda dhake.*
When it is sowing time with a Jat (*i. e.*, when help is required),
So and so is his father's sister, so and so his sister-in-law.
But when the Jat's crop is ripe,
Even his own sister is pushed aside.

(91). *Ráin te chandúr máríye zarúr :*
*O kare chughlí, o pate angúr.*
Take care to kill the Ráin and the *chandúr* (a bird) :
The one slanders, the other destroys the young grapes.

(92). *Je tu bandá Sáin dá,*
*Básah na kháin Ráin dá.*
If you are a worshipper of God,
Put no trust in a Ráin.

(93). *Je Khakhá sir kheh páwe,*
*Tá bhí Khakhá khat láwe.*
If a Khatrí puts ashes on his head,
Even then will the Khatri make a profit by it.

(94). *Put janan Khatránián :*
*Vich wich Báhmánián.*
The Khatrí woman always brings forth (wise) sons;
The Bráhman woman only sometimes. (To show the superiority of Khatrí women).

(95). *Zamín ba yak sál banjar shawad :*
*Gujar ba yak nukta Kanjar shawad.*
Land in one year becomes waste :
By adding one dot the word Gujar گجر becomes Kanjar کنجر (the prostitute class).

[This has a spuriously learned look about it, and can hardly be a rustic proverb.—Ed.].

(96). *Gujar mit ná, sáha gharílá :*
*Ján dáo páwe tán chhal khelá.*
A Gujar cannot be a friend, nor a hare be tamed ;
When an opportunity arises he practises deceit.

(97). *Gujaron ujár bhalí ; ujaron bhali ujár.*
*Jithe Gujar dekhíye, uthe deiye már.*
A ruined house is better than the residence of Gujars : waste land is better than tumble-down habitations (of Gujars).
Wherever you see a Gujar, take care to kill him.

(98). *Banj nún náhín phal,*
*Khatrí nún náhín hal.*
A bamboo cannot fruit,
A Khatrí cannot plough, (*i. e.*, when the bamboo fruits it dies, so when a Khatrí takes to the plough he is a ruined man).—*J. Montgomery.*

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**891. Panjabi Proverbs.—**

(1). *Jad ukhalí vich sir dittá pher dhamkán ton kí darná ?*
When you put your head in a mortar, why fear blows.

(2). *Jumerát pírán dí rat, Juma khed-khadumáná, Hafta-máđar ba-khátá kanún pakar masít baháve.*
Thursday is the saint's day, Firday you can play, Saturday you must sit at the masjid to learn the books.

(3). *Júthe de múnh khák.*
Dust in the liar's mouth.

(4). *Janane wálí nálon dáí káhlí.*
The midwife is in a greater hurry than the bearing mother (as she wants to be off to another job).

(5). *Jatt dá hásá bhan marove pásá !*
A Jatt in jest will break your back !

(6). *Je pakke Jatt de gane, Jatt sade mán nún "ranne."*
When a Jatt's sugarcanes are ripe, the Jatt will call his mother "his wife:" (he is so pleased).

(7). *Jatt vigáre murshid nál "chal, ní ranne, tún kis dá mál ?"*
When a Jatt is losing (he will say) before his (spiritual) guide—"Go, my wife, whose property are you ?"

(8). *Jitná chhotá, utná khotá.*
As vicious as he is small.

(9). *Jo kare so bhare.*
Suffer as you act.

(10). *Jame naun te pítú terhá.*
Nine to credit and thirteen to debit.

(11). *Jatt kí jáne ánwalián dí sár ?*
What does a Jatt know of the taste of myrabolans ?

(12). *Jhúti de ghar tak pahunchná cháhidá hai.*
See a liar all the way home (by cross-questions).

(13). *Khudá nere ke ghásan nere ?*
Is God near us or a blow ?

(14). *Kattá kile de zor te tandá haí.*
A young buffaloe pulls hard at a strong peg.

(15). *Kálá múnh te nile pair !*
Black be thy face and blue the feet ! (a curse).

(16). *Kavdí palle nahín nám Daulat Khán.*
Not a penny in his pocket and Mr. Wealth his name.

(17). *Likhe Músá te parhe Khudá.*
Moses writes and God reads: (said of an illegible hand).

(18). *Láe tán tor nibáhiye.*
Make it and never break it: (said of friendship).

(19). *Lambe ádmí dí akal gítián vich hundí haí.*
A tall man's sense is in his ankles: (said of the proverbial stupidity of giants).

(20). *Makhí kadí mári nahín, nám Bahádur Khán.*
He never killed a fly, and his name is Mr. Hero.

(21). *Miyán bíbí rázi, te kí karegá kází ?*
When husband and wife agree, what can the Judge do ?

(22). *Mán par pút ; pitá par ghorá : bahutá nahín, par thorá thorá.*
Son is as mother; a horse as its father: if not altogether, at least somewhat.—*Ghulam Hussain Khán.*

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**892. Favorite Panjabi Riddles.—**

(1). *Kaudián bhariá álá vich totak náche.*
A parrot dancing on a shelf full of *kaurís.*
ANSWER.—*Jibh*, the tongue.

(2). *Nikkí jehí kurí te le parándá turí.*
A bit of a girl and walking off with the *parándá.*
ANSWER.—*Súí*, a needle. (*Parándá* is the string used by women for fastening their hair into a knot).

(3). *Modhe te salárí ; kadí hauli, kadí bhárí.*
A shoulder-cloth; now light, now heavy.
ANSWER.—*Mashk*, a leather water-bag.—*Ghulam Hussain Khán.*

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**893. Panjabi Proverbs.—**

(214). *Pun nále phalián.*
It is a charity as well as a credit: (a gift to a daughter).

(215). *Pind páiá nahín uchakke áge hí á gae !*
The thieves have arrived ere the village is founded !

(216). *Palle nahín páo átá, te hingdí dá sangh pátá.*
Not half a pound of flour with her and she bawls herself hoarse with crying (her goods)!

(217). *Panje unglián iko jihián nahín.*
The five fingers are not all alike.

(218). *Panjín mitr Panjáhín Thákur.*
A friend for five is lord of fifty. (Give a small gift to a great man if you want his patronage. A maxim thoroughly acted up to throughout India).

(219). *Panján vich Parmeshar.*
God is with the jury (or *panchávat*).

(220). *Pitá par pút, ghore par ghorá ; bahutá nahín, par thorá thorá.*
Son is as father, colt as horse ; not altogether, but somewhat.

(221). *Rají mainh ghuniáun dá ujárá.*
It takes an acre (of grass) to satisfy a buffaloe.

(222). *Rondá jáve, moián dí khabar le áve.*
He goes weeping and brings back news of a death.

(223). *Rísín put nán jamde, har sabh kujh hondá.*
Jealousy will bring forth everything but a son: (reference here to co-wives).

(224). *Rotián khádián din vilác, kapre páte gharán nún áe.*
He ate (dry) bread all the time (he was away) and returned home with his clothes worn out: (unrequited toil ; bad speculation).

(225). *Ran Jattí, har sabh khán dí chatí.*
A Jattí is a wife, all others are a waste of food: (allusion to the hard work done by the Jatt peasant women).

(226). *Rasoí rasaín hai, je koí jáne tán.*
A livelihood is the greatest of blessings, if you will only see it!

(227). *Rájá nih-kalank hai.*
A king knows no pain: (popular superstition).

(228). *Resham dí júti te ún dá bakhiá.*
A silken shoe sewn with wool: (a whited sepulchre).

(229). *Randián tán randhepá katdián han, par mustitande nahín katan dende.*
Widows would remain in widowhood, if the bachelors would let them: (note that orthodox Hindú widows cannot *re-marry*).

(230). *Rabb bí dekhke tiká láundá hai.*
Even God is careful of His rewards: (pray to God, but keep your powder dry; God helps those that help themselves).

(231). *Rabb ne ditián gájrán, vich rambá rakh.*
God has given you the carrots, put your hoe into them: (you have your chance, take it).

(232). *Ran gaí siyápe, ghar áve tán jápe.*
If a woman goes to a funeral, be thankful when she returns: (funerals are one of the few opportunities that secluded women have for leaving their homes temporarily).

(233). *Rone rove yárán de, lai lai náun bharáván de.*
She weeps for her paramours in the name of her brothers.

(234). *Sau siánián iko mat, kamlián ápo ápní.*
A hundred wise men have but one plan (the wise one), but every foolish man has his own.

(235). *Siron gánjí te kangián dá jorá.*
A bald head and a couple of combs.

(236). *Sadí nán bulái, "main láre dí bhúá.*
Nor called nor invited, and "I am the child's paternal aunt."

(237). *Siron ganjá te bhakhrián vich kalá bájián.*
A bald head prancing in the brambles.

(238). *Sút nán kapáh, julále nál dhungá-dhungí.*
Nor thread nor cotton and quarrelling with the weaver (as to the price for making it up).

(239). *Sahe nún nahín rondí, pahe nún rondí hai.*
She is not weeping for the hare, but for the hole it has made.

(240). *Sutián de kate te jágdián dián katián.*
Bull-buffaloes for the sleepy, cow-buffaloes for the wide-awake: (the latter are by far the most valuable).—*Aya Singh.*

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**894. School-room Rhymes.**—See Vol. III, note 133.

(1). *Alif, be, te, se, ham nahín parhte :*
*Miyánjí, hamárí shakar pher de!*
A, B, C, are beyond us:
So, Teacher, give us back our sugar!

(2). *Sone kí takhtí, sone ká takht*
*Miyánjí, Sáhib, chhutí ká wakt!*
Golden (writing) board, golden throne:
Sir, Teacher, it is time to break up!

(3). *Miyánjí, miyánjí, baghal men kitáb,*
*Jo larke ná hote, to hote kharab!*
Master, master, with your book under your arm,
If you had no boys you would come to harm.—*Chaina Mall.*

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**895. Punning Riddle—Hindustani.—**

*Fársí men áí ná :*
*Arabí men kuchh páí ná :*
*Hindí kahat álsí áve.*
*Kaho : paheli, kaun batáve?*

Written thus, the words mean :—
In Persian it comes not :
In Arabic it is not found :
Say it in Hindí, and comes idleness.
Say, who will answer my riddle?

But written as under, the first three lines read quite differently : thus—

*Fársí men áina :*
*Arabí men páina :*
*Hindí kahat álsí áve!*
In Persian, a mirror :
In Arabic, a mirror :
Said in Hindí, it comes a mirror!

The word *álsí* in the last line being read for *ársí; l* and *r* being well understood interchanges in Hindí.—*Chaina Mall.*

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**896. Common Urdu Riddles.—**

(1). *Char pare, char khare : sir par rakhe jál.*
*Rát ko musáfir phase : yeh dekho janjál!*
Four down, four up ; with net on head,
Entangling the traveller at night : behold the net.
ANSWER.—*Chárpáe, bedstead.*

(2). *Kálá, pílá, hariyá, surang,*
*Biná kariyále kharáturang,*
*Zahar kháe, ban men rahe.*
*Ik dishtkút Mansá Rám kahe.*
Black, yellow, green, and red,
It stands a horse without a bit,
Eating poison and dwelling in the jungle.
Mansá Rám hath set a riddle.

ANSWER.—*Ak ká kirá* or *tiddá*, the ák insect or grasshopper : the *ák* is the poisonous *Catatropis Procera.*

(3). *Jag mahil Panjrí charhí,*
*Wá pe charhe na jáe.*
*Mansá Rám yún kahe,*
*Woh gallan kartí jaé.*
Panjrí climbs the world's palace,
And cannot climb up.
Saith Mansá Rám,
She goes on chattering.

ANSWER.—*Galahrí*, squirrel.

(4). *Dharí dharí mailí bane, pahine nit nau hoe.*
*Sajjan jun pahine use ; dhobí sake ná dhoe.*
Put it aside and it soils, wear it and it keeps new.
The wisest wear it, though no washerman can wash it.

ANSWER.—*Bidyá*, knowledge.—*Chaina Mall.*

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**897. Urdu Sayings—The wall-eyed and the bald.—**

(1). *Kane kí mán dáne bhúne,*
*Káná pite pet! "He mán, hawá áyá."*
*"Nahín, betá táú áyá!"*
Wall-eyed's mother was parching grain.
Said wall-eyed, beating his belly : "O mother, a ghost is come!"
"No, my son, thy uncle is come."
What does this mean?

(2). *Kíkar men gachí.*
*Kání ánkh lúchí.*
Like a hole in an acacia,
A single eye is wicked.

(3). *Kíkar men koíle,*
*Kání ánkh lakole.*
Like charcoal in an acacia,
Hide the single eye.
What does this mean?

(4). *Shunídam ki ik roz ganjá kharáa :*
*Kamar bándh kushti woh ham se larí.*
*Gadágad gadágad lagí bájne,*
*Dhamak chál ganjá lagá bhágne.*
I have heard that one day baldhead stood up :
And girding up his loins, well fought us.
When the blows fell heavily,
Quickly ran away bald head.—*Chaina Mall.*

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**898. Persian Proverbs.—**

(1). *Dahán-i-sag bá luqmá dokhta bih.*
A dog's mouth is best stopped with a morsel.

(2). *Mushk án ast ki khud baboyad, ná ki áttár goyad.*
Mushk is what gives out scent of itself and not at the bidding of the perfumer.

(3). *Ma taras az baláe ki shab darmiyán ast.*
Fear no calamity when the night intervenes.

(4). *Barg-i-sabz ast tohfa-i-durvesh.*
A green leaf is the beggar's best gift.

(5). *Fikar-i-har kas ba-qadr-i-himmato-i-ost.*
Every one exerts himself according to his spirits.

(6). *An rá ki hisáb pák ast, az muhásib chi bák!*
Why should he fear the examiner, whose accounts are right!

(7). *Raqs kurdan khud na dánad, sahan rá goyad, "kaj ast."*
She cannot dance, and calls the yard crooked.

(8). *Be-razá to yake barg na jumbad zí darakht.*
Without (God's) pleasure not a leaf trembles on the tree.

(9). *Sadr harjá ki bínishínad sadr ast.*
When a gentleman takes a seat he takes it with dignity.

(10). *Ba-har káre ki himmat basta gardad :*
*Agar khárí bawad guldasta gardad.*
Every work taken in hand with spirit,
However thorny becomes as a nosegay.

(11). *Har ki tang áyad, ba jang áyad.*
Whoever is at bay, fights.

(12). *Gar do tan yak shawad bishiknad koh rá.*
If two bodies join they can break down a mountain.

(13). *Mazdúr-i-khushdil kunad kár bísh.*
A contented laborer works well.

(14). *"Qázi bá shahr ámad, wa Kotwál badr raft."*
*Má rá chi áz ín qissa, ki gáu ámad wa khar raft ?*
"The Qází came into the city and the Kotwál left."
What is this story more to me than if a cow came and a jackass left ?

(15). *Sháhán chi 'ajab gar bíniwázad gadá rá ?*
Is it wonderful that kings should be kind to the poor ?—*Chaina Mall.*

## 899. Persian Riddles.—

(1). *Yaki asp 'ajab dídam ki shash páu do sum dárad.*
*'Ajáibtar azín bigoyam : miyán-i-pusht dum dárad !*
I saw a wondrous horse that had six feet and two hoofs.
And more wonderful still, I tell you it had its tail in the middle of its back !
ANSWER.—*Tarázú*, scales.

(2). *Yáke murgh didam : ná páu ná par,*
*Ná az shikam-i-mádar na pusht-i-pidar,*
*Ná bar ásmán wa ná zer-i-zamín,*
*Hamesha khurad gosht-i-ádmí !*
I saw a wondrous fowl: it had no feet, nor wings,
Nor (was sprung) from the womb of a mother, nor from the loins of a father,
Nor from above the sky nor from below the earth ;
It ever feeds on the flesh of man !
ANSWER.—*Fikar*, anxiety.

(3). *Chíst án chíz, ki dar Hindústán,*
*Post o bar mú, mú o bar ustkhwán ?*
What is that thing from Hindústan
That has its skin on its hair, and its hair on its bones ?
ANSWER.—*Ám*, mango.

(4). *Biá, bishunú zi man yak nuqta bárik :*
*Shab-i-roshan, miyán-i-roz tárik.*
Come, hear from me a fine point :
Bright at night and dark at midday.
ANSWER.—*Mardumak-i-chashm*, pupil of the eye.

(5). *Chíst án jánwar, ki jánash níst ?*
*Khurda bá míkunad, dahánash níst ?*
*Girya bá míkunad, chashmánash níst ?*
*Nára bá míkunad, zabánash níst ?*
What is that animal that has no life ?
Laughs freely, but has no mouth ?
Weeps bitterly, but has no eyes ?
Shouts loudly, but has no tongue ?
ANSWER.—*Bádal*, cloud.—*Chaina Mall.*

## 900. Caste Proverbs—Panjabi.—

(1). *Jekar minh wasse, tán gawár hasse,*
*Wiláyatí kháve, Hindustáni gáve.*
*Panjábí sove te Kashmírí rove.*
When it rains the villager laughs,
The Pathán eats, the Hindustání sings,
The Panjábí sleeps and the Kashmiri weeps.

(2). *Baloch, Bráhman, bakrí,*
*Tihán dá gavándh phakrí.*
A Baloch, a Bráhman, and a goat,
Are three offensive neighbours. (A Baloch because of his evil-smelling camels; a Bráhman, because of his begging propensities, and a goat because of its droppings).

(3). *Khángar bhed, shágird Juláhá :*
*Es málon kujh nafá ná áyá.*
A barren sheep and a Juláhá apprentice,
Are both profitless things. (Juláhá or weavers are said never to fulfill an obligation).

(4). *Kán, Karár, kutte dá, visáh na karíye sutte dá.*
Have no truck with a crow, a Kárar or a dog, even when asleep. (The Kárars or low shopkeepers are proverbially deceitful throughout the Panjáb).—*Chaina Mall.*

## 901. Panjabi Proverbs.—

(1). *Sabhí bhedán múnh kálián.*
All his sheep have black muzzles: (said as a warning against a deceitful man: all his promises are bad).

(2). *Lallá sikhiá, Daddá nahín sikhiá.*
He has learnt L but not D. (L stands for *lená*, to take, and D for *dená*, to give).

(3). *Bagání dammí sáhúkár.*
Banking on a borrowed capital.

(4). *Baghiárá, tún khá na khá, terá múnh lahú bhariá !*
Wolf, whether you eat (sheep) or not, your mouth is bloody: (give a dog a bad name and hang him).—*Chaina Mall.*

# FOLKLORE FROM DIFFICULT SOURCES.

## MALCOLM'S CENTRAL INDIA.

902. **Bastard Rajputs—Marriage to a Sword.**—Vol. II, p. 129. There are many bastard Rájpút tribes in Central India, whose names are found in the list of its peaceable inhabitants ; but the lowest of these, who aspire to such a descent, consider themselves far above the Súdrá, and it was deemed an honour for Mulhar Ráo Hulkar to marry a female of the Sarví tribe, who are only half-caste Rájpúts ; but the family of Hulkar's bride has charge of the image of an incarnation of Bhawaní, which elevates them. This marriage took place in consequence of an engagement formed by the first Mulhar Ráo Hulkar ; but his descendant being a Sudrá of the shepherd tribe, could not be allowed to marry a female of Kshatriya blood, without a ceremony which marked the difference. The sword of the Maráthá ruler, with his kerchief bound round it, represented the prince, and to that the female was united : she married the wearer of the sword, not the shepherd !

903. **Sarvis—Legendary History.**—Vol. II, p. 129. In a history given to me of the origin of the Sarvís, they are stated to be the descendants of twenty-four Rájpúts who alone survived their prince, Anand Ráo, Rájá of Kálúpur, when the fortress of that name was taken by stratagem, about 1200 *A. D.* These Rájpúts were so ashamed at having survived their prince, that they threw aside their swords and shields, and dropped the name of Rájpút for ever, taking in its stead that of Sarví, a derivative of the Rángrí word *sar*, cultivation, thereby intimating that they would thenceforward devote themselves to the cultivation of the soil. To this day the Sarvís are famed as the best cultivators in Central India.

904. **Sarvis—Well-finding.**—Vol. II, p. 130. The skill of these Sarvís in ascertaining where to dig wells, so as to come speedily to water, is as extraordinary as it is well attested. A man of the tribe, celebrated for his knowledge in this particular, was, about 1820, brought from Nalai to Indaur. He pointed out a place for a well in Tántiá Jog's garden, and gave a minute description of the soil and strata of rock that would be met before this well was formed. This was written down, and an estimate of the work made at the same time. Mr. Wellesley, on seeing these papers and the verifications of the man's predictions, employed him to sink a well in his grounds. A paper was given, as before, describing the rock and soil to be expected, and as far as the writer knows, the prophecy was verified. The man had a great deal of superstition and mummery connected with his profession, but it was quite evident that he had also considerable knowledge.

905. **Copper-plate grants—Sign of the Spear or Dagger.**—Vol. II, p. 130. Not only many of the Rájpút petty princes, but the lowest of the plundering chiefs, who claim kindred with that tribe, have a usage of affixing a rude drawing of the shaft of a spear or of a dagger to all their letters or orders to inferiors. This is also engraved upon the charitable grants styled *támbá-pattá*, from their being written on plates of copper. This emblem denotes that the power of the party, by whom the deed is granted, rests on his sword.

906. **Jains and Brahmans—Fight over a Temple.**—Vol. II, p. 132. The sáhúkárs, sráfs, and baniyás in Málwá are either of the Jain or the Vaishnava faith, but by far the greater numbers are of the former, and their prevailing influence and wealth attract many converts. Almost all the Vaisya and Súdrá agents and servants they employ, if not before Jains, conform to the tenets of that sect. This renders the Jains always hateful to Bráhmans, detested by the priesthood of that order in Central India ; nor can all the favour of Hindú princes protect them from their hostility. About 1815 the Jains built a handsome temple at Ujayin ; a *jatí*, or priest of high character, arrived from Gujarát to consecrate it, and to place within the shrine the image of their favourite deity ; but on the morning of the day fixed for this purpose, after the ceremony had commenced and the Jains had filled the temple, expecting the arrival of their idol, a Bráhman appeared, conveying an oval stone from the river Síprá, which he proclaimed as the emblem of Mahádeva. He was joined by a concourse of other Bráhmans and Gosáins, who, arming themselves with bludgeons and missiles, soon drove the unarmed bankers and shop-keepers from their temple. The rude symbol of Mahádeva was placed in the niche

prepared for the Jain god amid the shouts of Bráhmans and other Hindús, and proclaimed as the overthrower of Jains, the all-powerful Mahádeva. The discomfited party appealed to the governor of the city ; but the other tribes were too powerful, and dared his interference in a point of this nature. The authority of Daulat Ráo Sindhiá, to whom reference was made, was treated with no greater respect ; and the fear of seeing Ujayin deserted, with the prospect of distress at that city and Gwálior (for in both the Jains stopped all business and shut their shops), led that prince to use every means to obtain redress for the violent outrage and insult they had suffered. But his threats and applications were alike derided, and, fearing to proceed to extremities in a case of religion, he was obliged to rest satisfied with making what amends he could by reimbursing in part the expense which the Jains had incurred ; and the latter, alike powerless from their comparative smallness of numbers and peaceable habits, were obliged to content themselves with this imperfect reparation, and to bear the additional mortification of seeing the temple they had erected become (chiefly from the manner in which it had been won) the most popular place of worship in all Ujayin.

907. **Jains—Pachusar Festival—Objection to taking life.**—Vol. II, p. 135. The Jains are very strict in their observance of fasts, which are longer and more severe than those of any other Indian religions. This class of useful men was much cherished by the Emperors of Dehlí, and, above all, by the wise and tolerant Akbar. Those that were settled in Central India during his reign appear to have enjoyed a full measure of his protection and favour ; and they have still in their possession his royal mandate, directing that, in deference to them, no animal was to be slain in this province during the Pachúsar or twelve days' fast. The sahúkárs have, by presents, obtained annual orders to the same effect from Maráthá and other rulers ; but these have been but imperfectly observed.

908. **Pindaris—Ramasa—Pir—Ranaja—Goga Pir.**—Vol. II, p. 146. The divinity, usually worshipped by the Pindárí women (Muhammadan as well as Hindú), is Devi, under her different forms or manifestations. Rámásá Pír, called also Deva Dharma Rájá, and Goga Pír, or as the Muhammadans call him Záhir Pír, are holy men, who were much invoked by the Pindárí women when their husbands proceeded on their plundering expeditions. The former was a great warrior, who was killed at Ránajá, near Pushkar, in battle. Saturday is the day fixed for *púja* or prayer to him, upon which occasions small images of horses in clay or stone are offered at the shrine of the saint. The figure of a man on horseback, stamped on gold or silver (representing Rámásá Pír), was worn suspended from the necks of many of the Pindáris.

[Will any one identify Rámásá Pír and the story of Ránajá at Pushkar? Dharma Rájá was a title of Yáma and of Yudhishthira as his putative son.—Ed.].

909. **Religious Suicide—Metempsychosis.**—Vol. II, p 173. According to former accounts, self-destruction among men by casting themselves, during public festivals, from a rock at Ongkát Mandhátá—(see Vol. II, note 1035)—from a precipice near Jáwad called Sukhdeo, and from a rock called Gántamjí, near Partábgarh, was once common. These sacrifices, since the beginning of this century, seldom occurred. The men who sacrifice themselves are generally of low tribes. One of the leading motives by which they are said to be actuated, is a belief that they will be re-born Rájás in their next state of transmigration. But it is no slight motive that can bring the human mind to the resolution of committing such an act, and almost all these victims are men bred up to the continued contemplation of the sacrifice which they make. They are generally the first-born sons of women who have been long barren, and who, to remove what they deem a curse, have vowed, that their child (if one is given them), shall be devoted to Ongkár Mandhátá. The first knowledge imparted to the infant is this vow, and the impression is so implanted in his mind as an inevitable fate that he often appears, for years before he comes to the rocky precipice which overhang the Narbadá, like a man haunted by his destiny (see Vol. II, note 1035). There is a tradition, supported by popular belief, that it is incumbent to make a person, whose life is saved after the tremendous fall over the rock (which is more than one hundred and twenty feet high), Rájá of the place ; and it is further stated that this petty principality was thus obtained about 1570 *A. D.* To prevent, however, the possibility of the recurrence of such a succession, poison is mixed with the last victuals given to the devoted man, and its action is usually increased by stimulants before the dreadful leap is taken. There, however, as at the pile of the *satí*, retreat is not permitted, and armed men are ready to compel the completion of the scene, as well as to finish any remains of life that may appear after the fall. Women sometimes, but rarely, sacrifice themselves in this manner.

910. **Religious Suicide by burial.**—Vol. II, p. 173. Two cases occurred of self-immolation in the District of Sujáhalpur. In one instance no reason could be assigned but that which the person expressed, *viz.*, that he was tired of his existence ; and in the other, the subject was afflicted with an incurable malady—(see Vol. I, note 265). A large excavation was made so as t admit the person who was to be buried, to stand with his head about a foot below the surface of the ground. The earth was then filled in very gradually by the relatives and neighbours of the victim, till it reached the head, when, at a given signal by him, the cavity was rapidly filled. Such was the anxiety of all concerned and present that these acts of self-devotion might not be interrupted, that they were hurried through before the answer to the reference made to superior authority could be received. The result of all the enquiries instituted proved that the act was in both cases entirely spontaneous.

911. **Religious Suicide.**—Vol. II, p. 175. In April 1819, a man and his wife of the Kunbí tribe, belonging to a village in the Mandasor territory, sacrificed themselves. The brother of the Rájá of Partabgárh endeavoured, but without effect, to dissuade them. The man was twenty-seven years of age and the woman twenty. They threw themselves headlong hand-in-hand.

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